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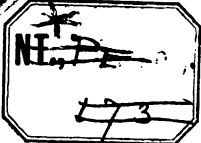
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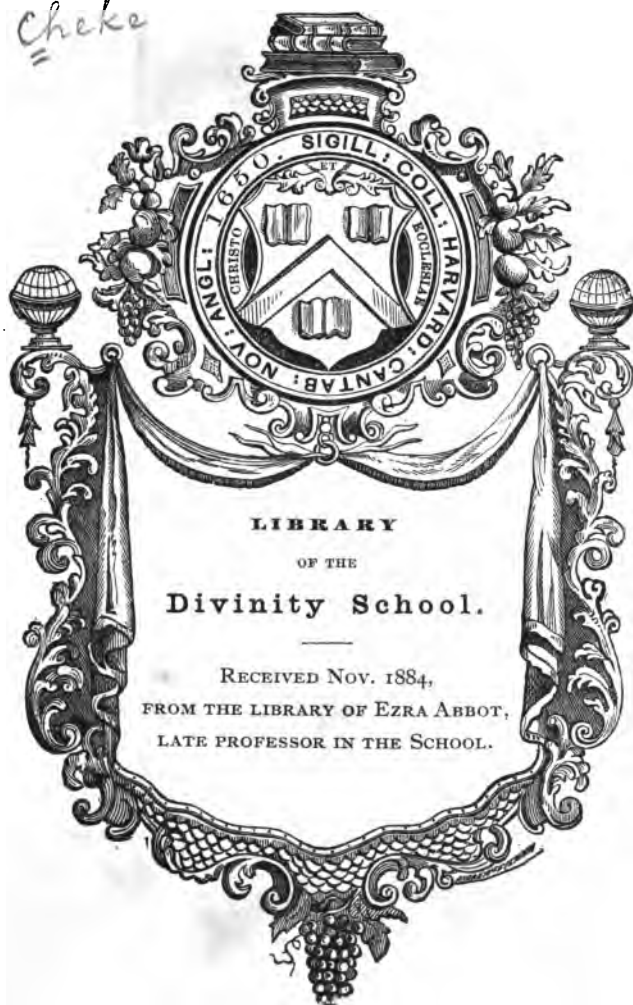
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Ezra Abbot-

Aug. 30, 1873.

The Gospel according to Saint Matthew

AND PART OF THE FIRST CHAPTER OF

The Gospel according to Saint Mark

TRANSLATED INTO ENGLISH FROM

THE ORIGINAL GREEK.

THE
Gospel according to Saint Matthew

AND PART OF THE FIRST CHAPTER OF
The Gospel according to Saint Mark

TRANSLATED INTO ENGLISH FROM

THE GREEK, WITH ORI-

GINAL NOTES,

By SIR JOHN CHEKE, KNIGHT,
FORMERLY REGIUS PROFESSOR OF GREEK AND PUBLIC ORATOR IN THE UNIVERSITY
OF CAMBRIDGE, AFTERWARDS TUTOR, PRIVY COUNSELLOR AND
SECRETARY OF STATE TO KING EDWARD VI.

ALSO VII. ORIGINAL LETTERS OF SIR J. CHEKE.

PREFIXED IS AN INTRODUCTORY ACCOUNT OF
THE NATURE AND OBJECT OF THE
TRANSLATION.

By JAMES GOODWIN, B.D.
FELLOW AND TUTOR OF CORPUS CHRISTI COLLEGE, CAMBRIDGE.



LONDON:
WILLIAM PICKERING.
J. J. AND J. DEIGHTON, CAMBRIDGE.
1843.

" We are so far off from condemning any of their labours that travelled before us in this kind, either in this land or beyond sea, either in K. Henries time, or K. Edwards (if there were any translation or correction of a translation in his time,) or Qu: Elizabeths of ever renowned memory, that we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance."

Preface to the Reader by King James's Translators of the Bible.

" Plurimum hic quoque juvat interpretum numerositas."

Divi Augustini De Doctrinâ Christianâ, Lib. II. Cap. xiv.



PREFACE.

IT has been excellently well remarked by the learned and careful translators of our authorized version of the Holy Bible, when speaking of the translation of the Seventy Interpreters, that “ the *Grecians being desirous of learning, were not wont to suffer books of worth to lie moulding in kings’ libraries, but had many of their servants, ready scribes, to copy them out, and so were they dispersed and made common.” In like manner, I am unwilling that so valuable and curious a relic, as a genuine translation of St. Matthew’s Gospel, by the first of the Regius Professors of Greek in the University of Cambridge, should lie unnoticed and almost unknown on the shelves of the valuable MSS. library in which it is deposited. Having been myself the “ ready scribe,” and copied it out for my own private use, I now venture to put it in a form, that it may, likewise, be “ dispersed” abroad, and “ made common.”

* Preface to the Reader by King James’s translators of the Bible.

I have, moreover, collected from various volumes in the same library, the whole of Cheke's original letters, being seven in number. These I have carefully transcribed, and given in an appendix, arranged according to their respective dates. The letters, Nos. II. VII. have been printed, somewhat inaccurately, by Strype in his *Life of Cheke*: but Nos. I. III. IV. VI. have been only partially referred to by him, and No. V. is altogether unnoticed.

In the introductory account, which I have thought it necessary to prefix, I have sought to be as brief as possible, confining myself to such topics as were likely to throw light on the work of the learned translator, and such, in fact, as the nature of the translation itself seemed absolutely to require. My principal object in it has been to prepare or smooth the way for the reader, over that which perhaps may be considered as somewhat rugged ground, by pointing out its several peculiarities and inequalities. Having so far acted the part of a pioneer, I proceed, without further delay, to exhibit this pious, although unfinished, attempt of an eminent scholar and professor of Greek, "to *let in the light more fully upon the men of his own generation, by opening the win-

* See Translator's Preface. Authorized Version of the Bible.

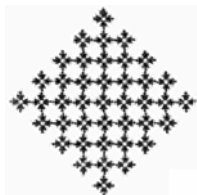
PREFACE.

dow ; to break the shell, that they might eat the kernel ; to put aside the curtain, that they might look into the most Holy Place ; to remove the cover of the well, that they might come by the water, even as Jacob† rolled away the stone from the mouth of the well, by which means the flocks of Laban were watered.”

JAMES GOODWIN.

Corp. Chr. Coll. Cambridge,
Feb. 26, 1843.

† See Gen. xxix. 10.





INTRODUCTION.

THE learned and accomplished person to whose excellent scholarship and pious labour we are indebted for the following translation of St. Matthew's Gospel, is one, whose name will ever be famous in the literary annals of our country. Born* at a remarkable epoch, when, even among men of the highest grade, both in Church† and State, as well as in our academic‡ seats of learning, the Greek language was not only little cultivated and understood, but the study of it obstinately

* June 16, 1514. See Strype, *Life of Cheke*, ch. i. § 1.

† “Colet and Fisher, men as distinguished as almost any of that age, were unacquainted with the Greek tongue, and both made some efforts to attain it at an advanced age.”—See Hallam's *Introduction to the Literature of Europe*, vol. i. ch. iv.

‡ In the year 1510 the learned Erasmus was brought over to England to teach the Greek tongue in Cambridge. He began by “expounding the Greek Grammar of Chrysoloras in the public schools *without an audience*, and having translated a dialogue of Lucian, could find no student in the University capable of transcribing the Greek with the Latin.”—See Warton, *History of English Poetry*, vol. ii. § xviii. p. 438. Also, *Erasmi Epist.* cxxiii. Cantab. Oct. 16, 1511, and *Epist.* cxxxix. Cantab. Nov. 27, 1512.

opposed as being heretical * and profane ; distinguished notwithstanding in his early youth by reason of his love and knowledge of that almost unknown and forbidden tongue, he subsequently became so great a proficient in it, that, having been appointed by King Henry the Eighth the first Regius Professor of Greek at Cambridge, he contributed largely in effecting that complete restoration of ancient learning, whose first fruits were immediately developed in the kindred restoration of the ancient religion of the Anglican Church. “ His presence and society,” says Strype,† “ inspired the University with a love of learning. And the youth everywhere addicted themselves to the reading and studying of the best authors for pure Roman style, and Grecian eloquence ; such as Cicero and Demosthenes, laying aside their old barbarous writers and schoolmen, with their nice and unprofitable questions. The benefit whereof was, that as good learning increased there, so also did true religion and the knowledge of the Gospel ; Popery being sheltered with nothing so much as barbarism and ignorance.” It is not, however, intended in this place, to give a detailed account of the life and fortunes of this eminent scholar ; our

* At hodie probro est scire litteras, his persuadent egregii sycophantæ hæresim esse, scire Græcas litteras, hæresim esse, loqui quo more loquutus est Cicero.

Erasmi Antibarbarorum, Lib. i. Tom. ix. p. 1699.

† Strype, Life of Cheke, ch. i. § 3.

present subject of consideration being, rather one of his learned labours. For the former, the reader must necessarily be referred to the valuable biography by Strype, who relates his history at full length, and completely establishes his high reputation as a Grecian in the age in which he lived. But the present pious produce of his classical abilities and great learning has never yet been fully discussed or adequately noticed. Dismissing therefore at once the learned translator, as Strype does,* with the character Leland gave of him,

Checus Cecropii gloria prima gregis,

it will be necessary only to say a few words concerning the translation itself; the reason why Cheke attempted a work of such vast importance and universal benefit as it then must have been; the manner in which he partly executed it; the English style and orthography of the translator. All these will be found very interesting subjects of inquiry: whether we consider Cheke's translation of St. Matthew's Gospel merely as a curious literary relic, illustrating the scholarship of the times, and the then condition of the English language: or whether we consider it as one of the many righteous steps which were taken by divers learned and religious men, towards giving to the people of this country, in language understood by them, the book of salvation and life; thus paving

* Strype, *Life of Cheke*, ch. i. § 5.

and preparing the way for that excellent, faithful, and *authorized* version of the Bible, which under the direction of God's wise providence, was made at a time when the language of the original texts came to be more fully and perfectly understood, and our English language likewise, previously crippled by the constant use of another tongue, had acquired sufficient copiousness and power of expression.

The original manuscript is written in a fair, round, and bold hand, and is extremely clear and legible: for Cheke, it appears, was desirous of improving the existing style of English penmanship,* as well as of correcting the orthography and pronunciation of the English, together with those of the Greek and Latin languages. Indeed it may be said to be particularly distinct, and exhibits no little degree of skill in writing. It does not, however, bear any date upon it, nor has it the writer's signature affixed to it. The former of these must be left to the hazard of probable conjecture; and, that it is Cheke's own handwriting, is evident to all who compare it for one moment with his proper signature, and other specimens of hand-

* "He brought in fair and graceful writing by the pen, as he wrote an excellent, accurate hand himself. And all the best scholars in those times practised to write well. So did Smith and Cecil, and especially Ascham; who, for his exquisite hand was the person appointed to teach the Lady Elizabeth to write." Strype, *Life of Cheke*, ch. vii. § 3.

writing, of which there are many* to be seen in Archbishop Parker's collection of MSS. now belonging to Corpus Christi College, Cambridge. With respect to the date of the translation, it was probably made by Cheke about the year 1550; when he was more particularly directing his thoughts to the state of religion both *at home* and abroad, and among other employments translated, at Cranmer's request, the Communion Book into Latin for the use of Peter Martyr. It is probable that, about this time, the idea may have been suggested to his mind, of applying his sound knowledge of Greek to the retranslating the books of the New Testament from the original text; and that the reason why he left his well intentioned work in so incomplete a state, was the multiplicity of various other business and state matters, in which he was beginning to be involved.

* The other remains of Cheke preserved in the MSS. Library of Corp. Chr. Coll. are the following:—

1. Statuta collegii de Stoke juxta Clare, scripta Anglicè a Mattheo Parker, et Latinè versa per Ioannem Cheke.
2. Summa colloctionis habitæ 25 Novembris, 1551, in ædibus D. Cicelli Secretarii regii de re sacramentariâ. *Collocutores, D. Cicellus, D. Checus, Mr. Horne Decanus Dunelmensis, Mr. Whitehead et Mr. Gryndall, Mr. Fecknam et Mr. Yonge.*
3. De veritate corporis et sanguinis Domini in eucharistiâ ex patribus, a domino Ioanne Cheke, *manu propriâ.*

and seven original letters in English and Latin. See Appendix.

This translation has been briefly noticed and referred to both by Strype in his *Life of Cheke*, and by Lewis in his *History of the English Translations of the Bible*. The former of these gives a very short but inaccurate specimen of it, as he says, "for the reader's diversion." The latter states that the ten last verses only of the last chapter of St. Matthew's Gospel are wanting, and that it is divided into about forty-nine sections. But such is not exactly the case. There is wanting, besides, a whole leaf, containing the four last verses of chapter xvi. the whole of chapter xvii. and the seven first verses of chapter xviii. This leaf, there is reason to believe, was lost before the MS. came into Archbishop Parker's possession: for the figures in red, which denote the pages of the MSS. volume No. CIV. and were written probably either by the Archbishop himself, or under his direction, proceed continuously and without interruption; whereas the MS. as paged by Cheke himself with black ink, evidently shews the loss of a whole leaf. Thus page 27 of Cheke's MS. is page 171 of the MSS. volume; and page 31 of the former is page 173 of the latter. The same thing may be said with respect to the loss of the latter portion of chapter xxviii. And again, although it is divided into chapters, the original MS. does not appear to have been divided regularly into sections. Cheke probably intended to have divided his translation in such a manner; but such divisions do not begin until we come to chapter xxii.

where the first of them is numbered in the margin—35, and the numbers are from this point regularly continued as far as 48—chapter xxvii. It does not, therefore, seem that Lewis could have examined more than the beginning and ending of the MS. leaving the great body of it altogether unexplored.

The next thing which demands our particular attention is the reason why Cheke undertook so laborious a task as the retranslating the books of the New Testament, and wherefore he thought such an undertaking necessary.

When we compare our language, as it now is, with the same language as it was three hundred years ago, we cannot but be struck with the vast number of words which have now, by long settlement and usage, become naturalized among us; in fact, form a part of our every-day speech; but which were at that time altogether unknown in our English vocabulary. Such words, derived from various sources, have very much increased the efficiency and copiousness of our language, as well as added to its elegance; some of them by supplying positive deficiencies in it, and some of them by superseding other words of more rude and barbarous sound. The introduction of these words was begun in the days of Cheke. But Cheke considered the English language to be sufficiently copious without them. In fact, he thought them intruders, and that the English language was degraded by being mixed up with other words

and phrases, for which we were indebted to other countries.* He consequently disliked the English translations of the Bible, which had at that time been made, and were in common use; because, although revised from time to time, and improved, they were yet in some degree open to the charge of containing many words of foreign root;† and thus, speaking a language but partially understood by the lower orders of the people, would fail of profiting them so largely as could be wished and expected. Besides, as though it were to increase this dislike on the part of Cheke, his ancient an-

* It is difficult, however, to speak of the English at any period without a reference to the language of other countries. At the conquest Norman-French was introduced, which made its way so fast, and mixed itself up with the language of the common people, that in the reign of Henry II. about the year 1160, the Anglo-Saxon had almost ceased to be a distinct language. In the age of Wiclif, or soon after, "gentlemen," it is said, "had much left off to teach their children French:" but then, the Anglo-Saxon having become obsolete, and the Latin, which the people did not understand, being generally used in the church-services, a mixed language still remained as the ordinary language of the English people.

† Wiclif's Bible is a remarkable instance of this. "He chose," says Lewis, "to translate word for word, as had been done before in the Anglo-Saxonic translation, without always observing the idioms or proprieties of the several languages; by which means this translation in such places is not very intelligible to those who do not understand Latin." His probable reason for so doing "was that which is given in a Prologue to the Psalter of his translation, viz. that they who knew not the Latin by the English, might come to many Latin words."—See Lewis's History of the English Translations of the Bible, p. 5.

tagonist in the celebrated controversy* concerning the right pronunciation of Greek, Bishop Gardiner, in order to suppress the use of the then authorized English translation of the Bible, or at least in order to destroy its authority, had, about the same time,† endeavoured to introduce into it a still greater number of untranslated Latin words; pretending that they neither could nor ought to be translated into the English tongue, and that, if so translated, they would fail of their full force and meaning.

* The solemn public edict sent by Gardiner to the University, which led the way to his controversy with Cheke, is dated "Londini. 18 Calend. Junias. Anno Domini 1542."

† In the Convocation, which met February 16, 1542, the archbishop, in the king's name, required the bishops and the clergy to revise the translation of the New Testament. But the real object of the Popish bishops was to get rid of the translation already made. Gardiner therefore, in the sixth session, read a catalogue of ninety-nine Latin words, many of which were called *sacred*, collected by him out of the New Testament, which he proposed should be left untranslated, or englished with as little alteration as possible. This proposal would have been carried into effect, and so the translation would have been rendered such as to be but of little real benefit to the mass of English readers, if Cranmer had not obtained the king's concurrence in transferring the revision of the New Testament then proposed from the Convocation to the Universities. Against this resolution of the king's all the bishops protested, except Goodrich, Bishop of Ely, and Barlow, then Bishop of St. David's. The Popish bishops spoke of the Universities as having "gone to decay of late;" "that all things in them were carried on by young men, whose judgments were not to be relied on;" that "the learning of the land was chiefly in the Convocation."—See Lewis's History of the English Translations of the Bible, pp. 35, 36.

It is not improbable, therefore, that Cheke may have still more disliked the use of any other besides genuine English words, in any translation of the Bible, which had been or might be made, in consequence of this attempted plot, on the part of Gardiner and his Popish compeers, to render the existing translations of the Bible comparatively useless to the great mass of the English people; and also that he afterwards purposed to translate the whole of the New Testament, and did actually translate the whole of St. Matthew's Gospel, as well as make an entrance upon that of St. Mark, in order to shew the practicability of doing so, while strictly adhering to the use of genuine English words. The translation itself will shew the faithfulness and ability with which he executed the small portion extant of his proposed work; and although we cannot now but deem it to be in some parts fanciful, as well as the words employed to be rugged and harsh to our ears, it is nevertheless, upon the whole, remarkable for much simplicity, neatness, and even elegance of expression. It is not necessary in this place to point out such parts to the reader; for the careful perusal of the translation, and comparison of it with the Greek, as well as with our authorized English version, will readily point them out to his eye: and not only so, but they will likewise cause him no little surprise at the numerous passages in which Cheke's translation and our common version do nearly coincide, word for word.

Having now said enough concerning the trans-

lation itself, the reason why Cheke attempted it, and the manner in which he executed his work, it will be necessary, in the last place, to say a few words respecting his English style and orthography, and to add a table of the various characters and abbreviations employed by him, in order to render his translation somewhat more easy and agreeable.

I. The particular object of Cheke was to avoid all words which, being formed either from the Greek or from the Latin, might be unintelligible to those who had no knowledge of any other besides the English tongue. In order to effect this, he was obliged to fabricate certain other words, which now perhaps appear very strange and uncouth, but whose English derivation we immediately recognize. The following are a few selected specimens of them, arranged side by side with corresponding words and phrases from the versions of Wiclif, Tyndale, and the authorized version of 1611. See The English Hexapla.

CHEKE.	WICLIF. 1380.	TYNDALE. 1534.	AUTHORIZED VERSION. 1611.
outpeopling,	ch. i. 17.... transmygracioun..	captivite	carrying away.
wiseards,	ch. ii. 16.... astromyens	wyse men	wise men.
moond,	ch. iv. 24.... lunatik	lunatyke	lunaticke.
tollers,	ch. v. 46.... pupplicans.....	publicans.....	publicans.
groundwrought,	ch. vii. 25.... foundid	grounded.....	founded.
hunderder,	ch. viii. 5.... centurien	centurion.....	centurion.
frosent,	note, ch. x. apostlis	apostles	apostles.
biwordes,	ch. xiii. 3.... parabis	similitudes	parables.
orders,	ch. xv. 2.... tradiciouns	tradicions	tradition.
freschman,	ch. xxiii. 15.... prosilite	*	proselyte.
crossed,	ch. xxvii. 22.... crucified	crucified	crucified.

There are sundry other similar words to these.

* Tyndale here uses a little circumlocution, and thus translates, "to bringe one in to youre belefe." Wiclif also explains the word "prosilite" thus, "conuertid to youre ordre."

But although it appears to have been Cheke's general rule to avoid all words of Greek and Latin root, we shall nevertheless find a few exceptions to it: for instance, *acrids*, chapter iii; *margarites*, chapter vii; *parables*, chapter xiii 34; *debitee of y fourth part of y Contree*, chapter xiv; where Wiclif employs the words *hony-soukis*, *margaritis*, *parablis*, *titrarke*; Tyndale writing *locustes*, *pearles*, *similitudes*, *tetrarcha*; and our authorized version, *locusts*, *pearles*, *parables*, *tetrarch*. To use such rough and uncouth words, and to be over-careful in avoiding all such as may be traced to a foreign source, would doubtless, in the present age, when so many of the latter have been adopted, and are in fact naturalized among us, having been embodied in our English language, most justly expose a person to the charge of literary affectation and pedantic conceit. Cheke cannot, however, be considered as justly open to such a charge. The earlier translations of the Bible, although most wonderful productions for the time in which they were made, were not so clear and easy to be understood by the great mass of the English people as we, now familiarized with certain well understood words contained in them, imagine them to have been. They necessarily required much time and labour, a more perfect knowledge of the original languages on the part of the translators, and frequent as well as careful revision with respect both to the construction of particular passages and the employment of English words, ere they could

be brought to a perfect state of completeness and correctness. And besides, such was the popular language, that it was not until after the lapse of some years that the necessary use of many words in the translation of the Bible, which words are now perfectly understood by all, could convey the appropriate and true meaning to the minds of the vulgar; to whom not merely the Latin, but all kind of adopted Latin phrase, was, as it were, an unknown tongue. There was, consequently, much more reason than we are apt to suppose for Cheke's objection to the employment of Latin words and phrases in any translation of the Bible intended for the use of the common people of his time. But to raise objections to such expressions in the present times; to be dissatisfied with such words as are found in our authorized English version,* either for a similar reason, or because some few of them have partly become obsolete, and offend our too delicate ears; still more, to depart from its recognized phraseology by manufacturing new religious words of our own, when our authorized version supplies us with so many and proper expressions,

* "If the language of theology were extracted from *Hooker* and *the translation of the Bible*; the terms of natural knowledge from *Bacon*; the phrases of policy, war, and navigation from *Raleigh*; the dialect of poetry and fiction from *Spenser* and *Sidney*; and the diction of common life from *Shakespeare*, few ideas would be lost to mankind, for want of *English* words, in which they might be expressed."—*Preface to Johnson's Dictionary*.

intelligible to most understandings, and familiar to all ears; all this, in truth, betrays so much of positive affectation, that it ought to be eschewed by every one, particularly by every faithful clergyman of the established Catholic Church in England, whose duty and solemn obligation it is to teach and preach the doctrines of the Bible to the people in the simple language of the authorized version, which is now so well and generally understood by all, although occasionally requiring some little explanation.

II. The following rules will explain and illustrate the orthography of Cheke, especially in the present translation, from which the examples have been selected. At any rate his practice appears to have been conformable to such rules.

1. In all cases where the letter a requires to be sounded long, Cheke appears to have used the double vowel aa, omitting the final e; thus, *taak*, *prepaar*, *haat*, *gaat*, *maad*, *waar*, *spaak*, for *take*, *prepare*, *hate*, *gate*, *made*, *ware*, *spake*.

2. So likewise with respect to e long, or where in the Greek the letter η would be found; thus, *Ameen*, *propheet*, *Herood*, or *Heerood*, *theerbi*, &c. for *Amen*, Gr. Ἀμήν, *prophet*, Gr. προφήτης, *Herod*, Gr. Ἡρώδης, *thereby*, &c.

3. The same rule seems to have obtained with him in the case of all the other long vowels; thus, *thijn*, *mijn*, *swijn*, *lijken*, *fjir*, for *thine*, *mine*, *swine*, *liken*, *fire*;—*afoor*, *hool*, *moor*, *stoon*, *Jooseeph*, for

afore, whole, more, stone, Joseph, Gr. Ἰωσήφ;—*rebuuk* for *rebuke*, &c. &c.

4. Again, with respect to the diphthongs *ea, ei, oa, ue, ui, &c.* these he likewise expressed by means of a double vowel; thus, *speek, treed, preech, heel*, for *speak, tread, preach, heal*; *theer* for *their*; *boot, coot, smooking, coostes*, for *boat, coat, smoaking, coasts*.

ue sounded like *ee*, *geestes* for *guests*.

ui sounded like *ij*, *bijlt* for *built*.

ui sounded like *uu*, *fruut* for *fruit*.

5. The *e* final he utterly abolished; thus, *giv, curs, belev, &c.* for *give, curse, believe, &c.*

6. Unnecessary letters in the middle of words he generally omitted; thus, *dout* for *doubt*, *det* for *debt*, &c. Also in such words as *fault*, where the letter in the middle of the word is sounded by us,* he nevertheless usually omitted it, writing *faut*.

7. Instead of the letter *y* he most commonly substituted *i*, employing the former for another purpose; thus, *ioked, mighti, pai, iou*, for *yoked, mighty, pay, you*.

8. And, lastly, he occasionally altered the termination of words; thus, *honestee, extremittee, sufferabil*, for *honesty, extremity, sufferable*.

It is necessary, however, to add that, although these appear to have been his general rules, he has yet in certain cases departed from them.

* Probably the pronunciation of the word *fault*, in the time of Cheke, was *faut*, the letter *l* being silent. The word is still so pronounced by the common people in many counties.

III. Abbreviations and contractions used by Cheke.

y, ý or ý, at the beginning of a word, is throughout the whole translation equivalent to th, thus : yem, ýem, ýem, for them.

ý standing by itself—thi, or thy.

ý, in the middle of a word—th, thus : oýer, broýer, faýer, moýer, gaýer, &c. for other, brother, father, mother, gather, &c.

y, ý, or ý, at the end of a word—th, or the, thus : cloý, booy, mouýes, &c. for clothe, both, mouths, &c.

ý—the, or thee.

ý^{en}—then.

ý^{er}foor, or ý^{er}foor—therefore.

ýⁱ—thei, or they.

ý^t—that.

ý^{is}—this.

ý^{ens}—thence.

ý^r, or yo^r—your.

ýou, or ýou—thou.

ġ—dg, as iuġe, iudge, or judge.

p—pri, as pūili, pñcipal, pñce, hedpestes, for privily, principal, prince, head-priests.

p—per, as pform, perform.

p—pro, as ppheet, prophet.

L—Lord.

T—th, as T^{en}, then ; T^{ei}, they.

ę—æ, as pęsident, præsident.

Besides the above mentioned abbreviations and contractions, Cheke sometimes employed a Greek letter, where in other cases he is found to use a double vowel, thus, Synagōgs, Jōnas, Jōatham, instead of Synagoogs, Joonas, Jooatham.

In one particular case he seems also to have used the Greek letter χ, instead of ch. Thus in chapter viii. ver.

14, where Peter's wife's mother is spoken of, as being "sick of a fever," she is said to be "sick of $\dot{\gamma}$ axes," i. e. aches, or fever pains.

But one word more remains to be spoken, and that is concerning the marginal notes. These, although few in number, are curious, as being both critical and explanatory of the text. In the case of the former, of course we must not expect the criticism to be very profound, or at all comparable with that which has been applied to the Greek Testament in modern times; seeing that the study of Greek was at that time a novelty in England, and the language itself then scarcely emerged from the cloud of darkness, in which it had, together with every other species of learning, been enveloped for so long a period. Such, however, as they are, Cheke's critical annotations will not be altogether unacceptable and without interest, even to the critical scholar of the present times. And again, the remaining annotations, which are of a less critical kind, will necessarily be full of interest to every reader, as serving in some measure to illustrate the doctrinal opinions of one who instructed the young prince Edward* not only in

* An original and very interesting letter from King Edward the Sixth to Queen Catherine Parr is preserved in No. CXIX. MSS. Corpus Christi College, Cambridge. It is given in the Appendix, and is remarkably illustrative of the ardent piety and affection of that youthful sovereign, as well as of the scholarship he had acquired under the careful tuition of Cheke.

the rudiments of polite learning,† but likewise in those purified principles of religion and piety which, united with a natural sweetness of disposition, shone, as historians tell us, so conspicuously in his youthful character.

In conclusion, what is the result arising from our examination of the earlier versions of the Bible into our mother tongue? What is the result of our reading any other versions of more recent or modern date? The feeling with which we must rise from the careful perusal of them is no other than that of increased admiration at the faithfulness, accuracy, and beauty of the authorized version of the Holy Scriptures, which it is our happiness to possess. True it is that, since the time when it was made, the field of classical learning has been widely extended; the facilities of acquiring it greatly increased; and scholars have arisen from time to time, who, building on the foundations which others before them have laid, have consequently risen to a greater eminence on the steep

† The following brief but comprehensive notice of Cheke; of the state of learning in his time; of his having been Professor of Greek at Cambridge, as well as tutor to King Edward the Sixth, is found in one of Milton's sonnets:

“Thy age, like ours, O soul of Sir John Cheek,
Hated not learning worse than toad or asp,
When thou taught'st Cambridge and King Edward Greek.”
Milton's Sonnets, No. XI.

hill of knowledge. True likewise it is that such men have here and there noted in our authorized version a few trifling errors, and suggested a few unimportant improvements, if such indeed they may be called. But the sum of their most critical investigations has been this, that it is altogether free from any important error ; for general accuracy and faithfulness, unrivalled. Perhaps we are not sufficiently sensible of this until we bring it into comparison with other versions, or parts of versions, made before and since ; for instance, with the one now before us : but having done so, it is impossible for us not to see, feel, and acknowledge its real value as the standing and trustworthy test-book of religion in the Church of England. Then can we not but feel convinced that the Church of England has religiously done her duty, and proved herself a faithful “ witness and keeper of Holy Writ,”* by thus enabling her members to read and hear read in their own native tongue the wonderful works and will of God. Then can we not but fervently rejoice that the State stands boldly forward to support religion, by allowing no other version to be used in our places of public worship ; and guards effectually against the introduction of errors, by confining the privilege of printing it to the ancient and learned Universities of the land. Then can we not but silently congratulate

* Art. xx.

ourselves that our lot is not cast in an age, when the reading of Holy Scripture was necessarily confined to the learned few ; or when attempts only were made to teach the Word of God to the people in a language understood by rich and poor alike ; but that now, in the authorized version of the Old and New Testaments, we have all received from our fathers an unmixed fountain of living waters, which it is our duty to suffer to flow on, undefiled and pure, to our children.



The Gospel according to Saint Matthew

AND PART OF THE FIRST CHAPTER OF

The Gospel according to Saint Mark

TRANSLATED INTO ENGLISH FROM

THE ORIGINAL GREEK

By SIR JOHN CHEKE, KNIGHT,

FORMERLY REGIUS PROFESSOR OF GREEK AND PUBLIC ORATOR IN THE UNIVERSITY
OF CAMBRIDGE, AFTERWARDS TUTOR, PRIVY COUNSELLOR AND
SECRETARY OF STATE TO KING EDWARD VI.

FROM THE ORIGINAL MS. NO. CIV. BELONGING TO THE LIBRARY
OF CORPUS CHRISTI COLLEGE CAMBRIDGE.





THE GOSPEL OF S. MATTHEW.

THIS is ȳ book of Jesu Christes stock who cam of
dauid, and also of Abraham. Abraham begot
 Isaak, and Isaak begot Jacob, Jacob begot Judas and
 his brethern. Judas begot phares and Zara of thamar.

phares begot Esrom.

7 Esrom begot Aram.

Aram begot Aminadab.

Aminadab begot Naasson.

Naasson begot Salmon.

Salmon begat Booz of Rachab.

Booz begot Obed of Ruth.

Obed begot Jessaí.

14 Jessaí begot Dauid ȳ king.

Dauid ȳ king begot Salomon of her ȳ was Ourias
 Wife.

Salomon begot Roboam.

Roboam begot Abía.

Abia begot Asa.

Asa begot Josaphat.

Josaphat begot Joram.

Joram begot Ozías.

Ozias begot Jwatham.

Joatham begot Achaz.

Achaz begot Ezechíe.

Ezechi begot Manasses.

Manasses begot Amon.

Amon begot Josías.

Josías begot Jechoní and his brethern in ȳ outpeopling

Yeer is differens in
ȳ greek between γέ-
 νεσις γενεὰ γέννησις
 and γένος

of ȝ contree to Babylon, and after this outpeopling to Babylon,

Jeconias begot Salathiel.

Salathiel begot Zorobabel.

Zorobabel begot Abiud.

Abiud begot Eliachim.

Eliachim begot Azor.

Azor begot Sadoc.

Sadoc begot Achím.

Achim begot Eliud.

Eliud begot Eleazar.

Eleazar begot matthan.

Matthan begot Jacob.

Jacob begot Joseph Maries housbond of whom Jesus was borne who was called Chríste. Therfor from Dauid vnto Abraham theer weer feorteen degrees, and from Dauid vnto ȝ outpepling to Babylon furteen degrees, and from ȝ outpepling to Babylon vnto Christe xiiij degrees.

And Jesus Chrístes birth was after this sort.

After his mother Marí was ensured* to Joseph, before thej weer coopled together, it was pceiued sche was with child, and it was in dede bi ȝ holi ghoost. But Joseph her husbond being a fust man, and loth to vse extremittee toward her, entended þuili to divorce himself from her. And being in this mind lo th'angel of ȝ L. appered to him bi dream and saied Joseph thow ofspring of Dd fear not to take Marí to thi wife. For ȝ sche is goth withal, is gotten bi the holi ghoost. And sche† bring forth a sön, and thow schalt cal his name Jesus. For he schal save his people from theer siñes. And al this was, ȝ ȝ word which ȝ L. spok bi his þpheet might

* The word assure is used in a like sense by Shakespeare. Comedy of Errors. Act iii. scene 2.

† sche schal.

be fulfilled, lo á virgin schal be with chîld, and be deliverd of a sôn, and men schal * him biⁿame Jm̃anouel which is to saí, god is with vs. And Joseph when he rose from slepe did as ỹ Angel of ỹ L. cōmānded him, and took her to his wife, and lai not with her while† sche had brought forth her first begotten sôn, and called his naam Jesus.

Note

3

CAP. 2. When Jesus was boorn in beethleem á cíti of Ἰουδαίας Jurí, in kîng heroods daís, lo then ỹ wísards cam from th'est parties to Jerusalem, and asked wheer the kîng of Jewes was ỹ was new boorn. For we saw his sterr in th'eest and we cam to worschip hím. When K. Herod herd this, he was trobled and all Jerusalẽ with him and he gatherd togíther al ỹ hedpriests and scribes of ỹ γραμματεῖς people and asked of them wheer Christ schold be born. And thei answerd in Bethleem of Juda, for so it is wrítn bi ỹ propheet, And thow Bethleem of Juda thow art no wais ỹ lest among ỹ Princes of Juda, For out of ỹ schal cōme á ruler ỹ schal feed Jsrt̃ mi people. Then Herood calling ỹ wisards p̃uili, did narroulí serche of them the time of ỹ sterrs appering. And sending them to Beethleem said vnto them, go yo^r waí, and seke out diligently this yong child, and when ye have found him schew me theerof, ỹ J mai cōme and worschip hím. Thej when thej had hard ỹ kinges mind went theer wais. And lo ỹ ster which ỹ^{ei} saw in ỹ est, did leed them vntil it cam and stood on ỹ place wheer the child was. And when thei saw ỹ star so, ỹ^{ei} reioised gretlí, and entred into ỹ house, and saw ỹ child with marí his moýer, and fel down and worschipped him, and opend ỹeer treasures, and offerd him giftes gold frankensens and myrrh, and λίβανον

* schal cal.

† while, i. e. vntil. see ch. ii. 15. v. 26. xxii. 26. xxiv. 39.

thej being warned bi á dreem, \hat{y} \hat{y} ⁱ schold not retorn bi herood, went hoom bi an other waí into \hat{y} eer contree.

And after thej weer goon lo \hat{y} angel of \hat{y} L. did appear to Joseph in á dream and said. rise and take \hat{y} child and his Moother, and flie into Ægypt, and theer abijd vntil J schew yow further. For heerood wil seek this child to destroi him. And he roose, and took \hat{y} child bi night and his moother to, and departed into Ægypt, and theer he was while Heroods death, \hat{y} \hat{y} word of \hat{y} L. which was spooken bi \hat{y} \hat{p} pheet, might be fulfilled. Thees weer his wordes, J have called mi sōne out of Ægypt.

Then Herood séing \hat{y} he was plaiéd withal bi \hat{y} wiseards, was verí angrí, and sent, and slew al the childern in beethleem, and in al \hat{y} borders thereof, from two yeares downward, according to \hat{y} time which he had busili enquired of afore of \hat{y} wiseardes. The wordes then of Jeremí \hat{y} \hat{p} pheet was fulfilled. His woords be thees. A voice theer was herd in Rama, morning and weping and much wailing. Rachel wept for her childern, and wold not be comforted, for thej weer goon.

After Heeroods deeth, lo th'angel of \hat{y} L. appeered bi dreem to Jooseeph and said Rijs and taak \hat{y} child and his Moother, and go into \hat{y} land of Jsrt. For \hat{y} ⁱ \hat{y} sought \hat{y} Childes life be dead. And he roos and took \hat{y} Child and his mother and went again into Jsrt. And bicaus he herd \hat{y} Archelaus reigned in Juda for Heerood his father, he was afraid to go thither. And being told bi dreem, went into \hat{y} coostes of galilee, And theer went and dwelt in á Cítee called Nazareth \hat{y} \hat{y} \hat{p} pheets worde might be fulfilled, \hat{y} he schal be called a Nazaraí.

CHAPT. 3.) About thoos dais cam in Joań baptist and preeched in \hat{y} wildernes of Juda, and said, Repent ye for \hat{y} e kingdoom of heaven is nigh. For this is he which was spooken of bi \hat{y} \hat{p} pheet when he said, The voice of \hat{y} Crier in \hat{y} wilderness, prępaar \hat{y} waí of \hat{y} L., maak

his paaths streight. And Joan himself waar á garment of Camels heers, and á lether girdel about his loines. And his meat was acrids and wild honí. *Ἰ*^{en} cam forth *ἀκριδες* to him Jerusalẽ and al Juda, and al *ῥ* borders about Jordan, and thej weer baptized bi him in Jordane, and confessed theer siñes. And when he saw maní of *ῥ* pharisees and Sadducees cõming to his baptism he said to then.* O ye ofspring of adders, who hath counceled *γεννήματα ἐχιδνῶν* to yow, to flie from *ῥ* displeasur to cõme. Bring forth frute *ῥ*^roor worthi repentans. And seem not to sai in yo'selfs. We have Abraham to our faýer. For J sai vnto yow, *ῥ* god is abil to raise vp Abraham, childern of thees stoons. And now *ῥ* ax is laid at *ῥ* trees roote. Eueri tree *ῥ*eerfoor *ῥ* bringeth not good frute, is cut down, and thrown in *ῥ* fier. J suerli doo baptize yow with water to repentance, but he *ῥ* cõmeth after me, is stronger *ῥ*en J am, whoos schoos J am not fít to carí, he wil baptize yow with *ῥ* holí ghoost and fier, whoos fān is in his hand and he wil clense his floor, and gather his corne into his garner, and as for *ῥ* chaf he wil burn it with an vnquenchable fire.

Then cām Jesus from Galílee to Jordan vnto Joaṅ to be baptized of him. And Joaṅ wold not let him saieng. J had ned to be baptized of yow, and cõme yow to me. And Jesus answeerd him and saíd vnto him. let sich thinges go now. For thus it becõmeth vs to fulfil al ríghtuousnes. Then Joan suffred him to tri his mind, and after Jesus was baptised, he cā† out of *ῥ* water bi and bi, and lo *ῥ* hevens weer opend to him, and he saw *ῥ* spríte of god cõming down like á dow and lighting apon him, and lo *ῥ*^r cā a voice from heaven saieng. This is mi beloved sōne, with whom J am wel pleased.

* then, them.

† cā, came.

ŷ 4. CHAPT.) ŷⁿ Jesus was caried áwaí in to á wildernes bi ŷ spríte, to be tempted of ŷ devíl. And after he had fasted xl. daies and xl. nightes, he was hongrí. And ŷ tempter cām and said vnto him. Jf ýow be ŷ sōn of god, cōmand ŷ ŷ^{es} stoones be made breed. But he answerd on this wise. It is wrítin. Man schal not live in oonli breed, but in everi word ŷ cōmeth from goddes mouth.

Then ŷ devel carieth him into ŷ holí cítee and setteth him on ŷ pinnacle of ŷ temple, and saieth vnto him. Jf ýow be ŷ sōn of god throw thiself douneward. For it is writin, He hath charged his angels with yow, and ŷⁱ schal carí ŷ in theer armes, lest ý foot might stumble at a stoon. Jesus said vnto him Thow schalt not tempt ŷ L. thi god.

The devel again carieth him into á veri hie hil, and scheweth him al ŷ kingdooms of ŷ world, and al theer glóri, and saieth vnto him, J wil give ŷ al thees, if thou wilt fal down and worschip me. Jesus ŷⁿ saieth vnto him. Cōme after me Satan. For it is wrítin thou schalt bow thiself down to ŷ L. ý god and him onelí schalt ýow worschip. Then let ŷ devel him go, and lo angels cām vnto him and waited on him.

When Jesus herd ŷ Joāñ was put in prison, he departed in to galílee, and leving Nazareth cām and dwelt in Capernaum bi ŷ sees side, in ŷ Coosts of zaboulon and Nepthalim, ŷ ŷ words which ŷ p̄pheet Jsaí did speek might be fulfilled. Thow land of zaboulon and land of Nepthalím, bi ŷ sees sijd beiond Jordan, galílee of ŷ heethen. The peopil which sat in darknes hath seen a great light and ýeer hath risin light vnto ýem ŷ sit in ŷ contree and schadow of deth.

After ŷ Jesus began to preche and saí. Repent yow. For ŷ kingdom of heaven is at hand. But Jesus walking bi ŷ sees sijd in galílee, saw twoo brethern Simon which was called Peter, and Andrew his broother, casting á drag into ŷ see. For ŷⁱ weer fischers. And he said

vnto y^{m} . Cōme after me and J wil maak yow menfishers. Thei bi and bi left theer nets and folowed him.

And going a litil further on, saw oýer two broýern, James Zebedaí's sōn, and Joaṇ his broýer in a boot with Zebedaí ýeer faather mending ýeer nets and he called ýem. Thej bi and bi leving y boot and ýeer faýer folowed him,

And Jesus went round about hoole galílee, teching in ýeer Synagoogs, and preeching y gospel of ýe kingdoom, and heel- synagoogs is word
ing everi siknes and feblenes which for woord ýeer μαλακία
was among y people. meeting places.

And y nois of him went thorough out hoole Surrí. And al y weer il at ease and holden with divers sicknesses and torments, and weer other sprited, or moond, or palseid, thej brought vnto him and he heeled ýem. And y^{er} folowed him a greet number from galílee, y tencíteee, Jerusalem, Juda, and places beiond Jordan.

y 5. Chapter.

AND he seing y great resort went vp into y hil. And when he was set his discipils cam vnto him, and he opend his mouth y lerned μαθηται
and taught them on this wise. his doctrine.

Happí be y beggars in sprijt,
for y kingdom of heeven is theers.

Happí be y moorners, for y^{i} schal be conforted.

Happí be y meek, for y^{i} schal enherit y earth.

Happí be y hungrí and thurstí of rightuousnes for y^{i} schal be filled.

Happí be y pitiful, for y^{i} schal be pitied.

Happí be y cleen in hart for y^{i} schal see god.

Happí be y peesmakers for y^{i} schal be called godds childern.

Happí be \hat{y} persecuted for rightuousnes saak, for \hat{y} kingdom of heaven is theers.

Happí be yow, when \hat{y}^i rebuke yow, and persecut yow, and speek al evel and lie against yow for mi cause. be glad and reiois for yo^r reward in heaven is great. For so persecuted thej \hat{y} \hat{p} pheets afoor your tijm.

Yow be \hat{y} salt of \hat{y} earth, if \hat{y} salt be vnsaverie wheer-with schal things be salted. It is good for none other thing, but to be throown awaí, and to be trooden dōwn bi men.

μόδιος

Yow be \hat{y} light of \hat{y} world. A cítee can not be hiden \hat{y} is set aloft on an hil, nor men burn not á light, and put it vnder á buschel but in a candelstick, and it giveth light to al \hat{y} be in \hat{y} house. let yo^r light soo schijn befoor men \hat{y} \hat{y}^i mai see your good workes, and give glori to your father which is in heaven.

Think not \hat{y} J cam to breck \hat{y} law or \hat{y} propheets. J cam not to breck but to fulfil. trulí J saí vnto yow, til heaven and erth goo awaí, one iot, nor one titíl schal not go awaí from \hat{y} law, til al be doon. Whosoever then brecketh oon of \hat{y} lest of \hat{y}^{ees} cōmandments, and techeth men \hat{y} saam, he schal be called \hat{y} leest in \hat{y} kingdom of heaven. But whosoever doth and techeth he schal be called greet in \hat{y} kingdom of heaven. For J saí vnto yow except your rightuousnes be moor plentiful \hat{y}^{en} \hat{y} Scribes and Pharísees, yow schal not enter into \hat{y} kingdom of héaven.

ἐνοχος τῇ
κρίσει
ἐνοχος συνε-
δρίῳ.

Ye have hard it hath be said vnto old men \hat{y} ow schalt not slee. Whosoever sleeth is gíltí of iug^{ment}.* who-soever calleth his broother $\rho\alpha\chi\alpha$ is gíltí of councel. who-soever calleth him foole is gíltí of helfier. Jf \hat{y} eerfoor \hat{y} ow bringest \hat{y} gift to th^aulter, and theer remembrest \hat{y} \hat{y} broother hath sūthing against \hat{y} , leave \hat{y} gift \hat{y}^{er} befoor

* "But I saí vnto iow, whosoever is angri with his broother," &c. is here omitted by Cheke.

th'aulter, and first go and be agreed with ý broýer and ýen cōm and offer ý gift. Fal into favor again with ýⁱⁿ* whijlst ýow art yet in ýi iornej with him, lest ýi enmí deliver ý to ý iugē, and ýe iugē deliuer ý to ý officer, and ýow be thrown in prison. J tel ý trulí ýow schalt not go forth whil yow hast paid ý'uttermost feryíng. κοδράνην

Ye have herd it hath been said to old men. Thow schalt not cōmit advoutrí. But J sai vnto yow ý who-soever looketh on a woman to desijr her hath in his hert cōmitted advoutri with her. Jf ýi right eie hinder ý, pluck it out and cast it from ý. For it is pfitabil for ý ýoon of ý members perisch and theerbi ý hool bodí be not thrown into hel. Jt is said ý whosoever divorceth his wife let him give her á diuorsment bil. But J sai vnto yow whosoever divorceth his wife, except it be for fornicōns cause, doth mak her an adulterer, and whosoever marieth her diuorced cōmitteth adulterí.

Again ye have herd it hath been said to old men thow schalt not forsware, but ýow schalt pform ý ýow hast sworn vnto ý L. But J sai vnto yow sweer not at al, nother bi heaven, for it is godds seet, nor bi ý earth for it is ý footstool of his feet, nor bi Jerusalem for it is ý Cítee of ý greet king nor bi ý hed for ýow canst not maak on heer whijt or black. But let your talk be ye ye naí naí. ý ý is moor ýen ý^{is}. cōmeth of ý'evel.

ἐκ τοῦ προη-
ρῶν

Ye have hard it hath been said an eie for an eie and á toth for á toth. But J saí vnto yow, do not withstond evel. But whosoever giveth ý a blow on ý right cheek, torn ý'other to him, and let him ý wold sue ý at ý law and taak awaí ý coot let him have ý gown also. And who wold drive ý on a mile, go two with him. Giue him ý asketh ý, and withdraw not ýself from him ý wold borow of ý.

χρῶνα. ἡμέ-
τιον

Ye have herd it hath been said, ýow schalt love ý

* with ýⁱⁿ enmí.

neighbour and haat $\dot{y}n$ enmie. But J sai vnto yow love yo^r enmies. Bless \dot{y}^{em} \dot{y} curs yow, do good to $\dot{y}em$ \dot{y} haat yow, praise for \dot{y}^{em} \dot{y} wold conquerr yow and psequeut yow, \dot{y} ye mai be \dot{y} Childern of your father which is in heaven, bicause he maketh his sön to rise on good and bad, and sendeth rain on iust and uniust. Jf $\dot{y}eer$ foor ye love thoos \dot{y} love yow, what reward have yow, do not tollers so, and if ye embrace yo^r brothern onelí what excellent thing do yow, do not tollers so. Be yow $\dot{y}er$ foor pfight as your fa $\dot{y}er$ in heven is pfight.

ο τελῶναι

\dot{y} 6. Chapter.

TAAK heed ye bestow not yo^r almes afoor men, to be seen of $\dot{y}em$. For if ye doo ye have no reward of yo^r father which is in heeven. When $\dot{y}o^w$ givest $\dot{y}in$ almes

hypocrites be \dot{y}^{ei} , who plaí one part, and be far vnlike \dot{y} \dot{y}^{ei} plaí. and \dot{y}^{ei} \dot{y}^{er} foor \dot{y} pretend holines outwardlí, and masck \dot{y}^{em} selves like Christians and march in deed devillischlí, be wel called hypocrites.

$\dot{y}er$ foor, blow not a trompet afoor \dot{y} , as hypocrites do in Synagogs and in streets \dot{y} \dot{y}^{ei} mai receive glori of men. Trulí J sai vnto yow, \dot{y}^{ei} have received \dot{y}^{er} reward. But when $\dot{y}ow$ givest $\dot{y}in$ almos

let not \dot{y} left hand know what \dot{y} right hand doth, \dot{y} \dot{y} almos mai be secreet, and \dot{y} fa $\dot{y}er$ which seeth it secret wil reward \dot{y} abroad.

And when $\dot{y}ow$ praíest, be not lík \dot{y} hypocrijts. for \dot{y} love to stond and praí ín Synagogs and corners of \dot{y} streets, \dot{y} \dot{y}^{ei} mai be seen of men. Trulí J sai vnto yow, \dot{y}^{ei} have received \dot{y}^{er} reward. But when $\dot{y}ow$ praíest enter in to \dot{y} closet and schit \dot{y} door and praí to \dot{y} fa $\dot{y}er$ secretlí, and \dot{y} fa $\dot{y}er$ \dot{y} seeth \dot{y} secretlí, schal praí again, schal reward \dot{y} openlí. When ye praí rehers not in word on thing

ταμῆϊον

αποδώσει.

βαπτολογεῖν

i. e. one

oft. as y^e heethn doo. For y^ei thínk y^ei schal be hard
 bí.^{er} long talk, be iow yeerfoor not lijk vnto yem. For
 iour fayer knoweth wheerof ye have need, befoor yow
 ask him. Prai yow yeerfoor on yis wijs. Our fayer
 which art in heaven halowed be y name, y kingdoom
 cōme, y wil be doon in earth as it is in heven, give
 vs yis daí our daílí breed. And forgive vs our detts *ἐπιόσιος*
 as we forgive y^{em} y^e be our dettors, and lead vs not into
 tempting, but deliver from y evel. For thijn is y king-
 doom, y powr, and glorie for ever and aí. Ameen.
 For if ye forgiue men theer fauts, your heavenli fayer
 wil forgive yow, if ye do not forgive men yeer fauts, yo^r
 fayer wil not forgive yow yowrs.

When ye fast be not lowring lijk hypocrijts. for y^e *σκυθρωποί*
 alter y^{er} faces y^e y^ei maí appeer to men, to be fasters. But *ἀφανίζουσι*.
 when yow fastest anoint over y hed, and wasch y face,
 y^e yow maist not appere to men to fast, but secretlí to y
 fayer, and y fayer which seeth y secretlí wil reward y
 openlí.

Misprint Hord not yourself vp greet hoords on y earth, wheer
nother moth nor rust can wast yem, and wheer theeves *ἀφανίζει*
 maí dig vnto yem and steel yem. But hoord yourselves
 hoords in heaven, wheer noyer moth nor rust can wast
 yem, and wheer theves can not dig vnto yem nor steel
 yem. For wheer your treasur is yeer be your harts.

The eie is y candel of y bodí, if theerfoor yn eie be *λύχνος*
 cleen al y hool bodí wil be lightsom, But if yn eie be not
 wel, thi hool boodí wil

be <u>darksom</u> . Jf yeer-	<i>ἀπλῶς</i> , clene, vnmixt, as clene
foor y light within y	wheet, cleen barlí y hath no
be darknes, how much	oýer thing mixt withal.
schal y derknes itself	<i>πόνηρον</i> heer is y hath sūme
be.	foule disease or impedimēt in it.

No man can serve ij
 Masters. For oýer he schal haat y on and love y oýer
 or els he schal cleeve to y oon, and despise y other.

ye can not booth serve god and Māmon. Th^{eer}foor J

ψυχῇ

serving is to make our cheef end of al doinges to belong to such á mans or thinges encrease and estate, when y^{een} ani thing is pñcipallí doon to such end, is y^{en} y^t thing served.

ἐργαζόμενος

Wheerfor vsing and right occupijng of thinges maketh no service vnto y^{em} but when we maak yem our chief and pñcipal end.

saí vnto yow, be not thoughtful for yowr life. what ye eat or drínk, nor for yowr bodí what ye put on. Js not yo^r life of moor valew y^{en} food, and your bodí y^{en} clothing. look apou y^e birds of y'aier. Theí sow not, y^{ei} reep not, yⁱ gaýer not into y^{eer} garner, and yowr hevenli faýer fedeth yem. Be

not yow much better yen yeí. Which of yow bi aní thought taking can put an half yard mete to his haight. And whi be ye thoughtful, for cloýng. learn how ye lilies of y^e feld encrease, y^{ei} labor not, yⁱ spin not, and yet J sai vnto yow, y^t Salomon in al his glori was not cloýed lijk on of yees. And if god doth clooth y^e gras of y^e ground, y^t y^s daí is, and to morow is cast into y^e furneis, how much moor ye smalfaithe men, wil he cloý yow. Be not thoughtful y^{eer}foor, saieng what schal we eat, or what schal we drink, or what schal be cloýed withal. For y^e heyen looketh for yees thinges. for yo^r hevenli faýer knoweth y^t ye need al y^{ees} thinges. But seek first for y^e kingdom of god, and his rightuousnes, and al yees thinges schal be pvided for yow besides. Be not thoughtful yeerfoor for to morow, for let to morow taak thought for itself. Euerí dai hath inough adoo with her own trouble.

προστεθήσεται

κατὰ

Ʒ 7. Chapter.

Juġe not Ʒ ye be not iuġed, for with what iuġment ye iuġe, ye schal be iuġed again, and with what measure ye measure, ye schal be measured again. Whí doost Ʒow see á moot in Ʒ broȳers eie, and canst not spi a beam in thijn own. or how can Ʒow sai to Ʒ broȳer. Hold stil J wil pluck out a moot of thijn eie.* Thow hypocrite take awaí Ʒ beem first out of thijn eie, and Ʒen maist Ʒow see to take awaí á moot out of Ʒ broȳers eie.

Giue not Ʒ holí to dogges, nor throw not your mar-
garites befoor swijn, lest Ʒí treed Ʒ^m down with Ʒ^{er} feet,
and torn back on yow, and al to teer yow.

μαργαρίτας

al to-tear

Ask and it schal be given yow, seek and ye schal find,
knock and ye schal have it opend vnto yow. For everi
man Ʒ asketh receiueth, and he Ʒ seketh findeth, and
he schal have it opend vnto him Ʒ dooth knock. What
man is Ʒeer among yow, who wil give his sōne á stoon,
if he ask him breed, or wil give him á serpent if he ask
him fisch. And if yow being evel men do know to give
yo^r childern good giftes, how much moor wil yo^r faȳer
in heaven, give good things to Ʒ^m Ʒ ask him. Al things
Ʒeerfoor Ʒ ye wold men schold do to yow, do yow vnto
Ʒ^m. This is Ʒ law and Ʒ propheetes.

"οφις Tree

Enter in bi a narrow gaat, For Ʒ gaat is wijd and Ʒ
wai brood, Ʒ leadeth to destruction, and maní goeth in
theerbí. And Ʒ gaat is narrow, and Ʒ wai streight Ʒ
ledeth to life, and few Ʒ^{er} be Ʒ find it.

Taak heed of fals Ʒpheetes which cōm to yow in scheeps
garments, and inwardli Ʒ^{ei} be ravening wolves. Bi Ʒ^{er}
fruct schal ye know Ʒ^m. Do men gaȳer of thoorns

ἀκανθών

* Cheke has here omitted "and behold Ʒ^e beem in Ʒⁱⁿ own eie."

τριβῶν
σαπρὸν

graaps, or figges of briers. So everí good tree bringeth forth good frute, And everí rotten tree bringeth forth evel frute. A good tree can not bring forth il fruit, nor a rotten tree good fruit. Euerí tree y bringeth not forth good fruit, is cut down and cast into y fier. ye schal yrfloor know yem bi y^{er} fruits. Not everi y saith vnto me L. L. schal enter into y kingdoom of heaven, but he y dooth my fathers wil which is in heaven. Mani schal sai vnto me on y dai L. L. have we not in thi naam pphecied, have we not in thi name cast out devels, have we not in thi name doon mighti thinges. Then schal J confess vnto y^m J never knew yow. Go from me ye workers of vnlafulnes. Whosoever y^{er} floor heereth mi words, and doth y saam J wil lijkin him to a wise man which hath bilt his hous on a rock, And y^{er} fel a greet schower, and y rivers cam down, and y windes blew and bet apon y house and it fel not for it was groundwrought on a rock. And everí man y hereth y^{es} wordes of mijn and doth yem not schal be likend to á foolisch man which hath bijlt his hous on y sand, and y^{er} fel a greet schower, and y rivers cam down, and y wijnds blew, and bet against y hous and it fel, and the fal yeerof was greet.

φρόνιμος

And when Jesus had ended thees words, y people weer astonisched at his teching. For he taught yem as on y had authoritee, and not as y scribes did.

y 8. Chapter.

προσεκύνει.

AND when he cãm from y hil y^{er} folowd him a greet companj of men, and lo á leper stood, and boud himself to him and said L. if yow wilt yow maist clens me, And Jesus stretched forth his hand, and touched him and said. J wil. be thow clensed. And bí and bí his lepernes was clensed. And Jesus said vnto him, look yow tel no man. But go y wais schew yself to y priest. And offer

† gift which Moses cōmanded to be given † † might beer witness †eerof.

As Jesus cam into Capernaum, †eer cam an hunderder vnto him and sued vnto him on this sort. Sir mi servant παις lieth sick in mi house of † palsej, grevousli tormented. And Jesus said vnto him. I wil cōme and heel him. And † hunderder answerd him with †'s wordes. Sir J am not á fit man whoos house ye schold enter. Sai ye onlí † word and mi servant schal be heeled. For I am a man vnder † power of oyer, and have soldiers vnder-neth me, and J sai to †' soldier go and he goeth, and to an other cōm and he cōmeth, and to mi servant do †' and he doth it. Jesus heering †' marvelled and said to †^m † folowed him. Trulí J sai vnto yow, J have not found so greet faith no not in Jsrt. But J sai vnto yow † mani schal cōm from † Est, and † West, and schal be set with Abraham Jsaak and Jacob in † king-doom of heaven, but † childern of † kingdoom schal be thrown in to outward darknes, †eer schal be weping and gnasching of teth. And Jesus said to † hunderder, go † wais and as †ow belevedst, so be it vnto †. And his servant was heeled even in † saam howr.

And Jesus cam in to Peters hous, and saw his moother in law laid down and sick of † ayess, and he touched πυρετος her bi † hand and † axes left her, and sche roos and served them.

And late in † evening †ⁱ brought him mani † was de- devellad velled, and with his word he cast out † sprits, and healed al † weer il at ease, † Jsaie † pphets wordes which he spaak might be fulfilled. He hath taken our weaknes on him, and hath born our sickness.

And Jesus seing much resort about him cōmanded †em to go to ye fur side of † water. And on of † Scribes cam and said vnto him. Master J wil folow † whiýer-soever †ow goost. and Jesus said vnto him, Foxes hath

dēns, and ŷ birds of ŷ'aier hath nests, but ŷ sōn of man hath not wheer he mai lai his hed.

And an oŷer of his disciples said vnto him. Sir suffer me first to depart, and burí mi fayer. And Jesus said vnto him folow me and let ŷ deed burí ŷeer deed.

πλοῖον

And after he enterd into á boot his díscipils folowed him, and lo ŷeer was á greet

μαθηται

his scholers, which lerne of hím, and be taught^{ŷ^{er}} p^ofession, and ŷoos we call discipils.

stoorm on ŷ see, in so much ŷ ŷ boot was coverd with ŷ waves. He slept. And his discipils cāme and raised him, and said. L. save vs we pe-

rísch. And he said vnto ŷem, ye smalfait^hd whi be ye aferd. ŷen he roos and rebuked ŷ windes and ŷ see, and ŷeer was á great calm. But ŷ men ŷeer marveled and saied. What maner of man is ŷ^s ŷ winds and see obej hím.

χαλεποι

And after he was cōme on ŷ other side into ŷ gerge-seens contree, ŷ^{er} mett hím ij devel^ds, cōming forth from ŷ graves, verí fiers men, so ŷ no man cold pas ŷ waí, and lo ŷⁱ cried and said, what haav we to do with ŷ Jesus ŷow sōn of god. Cāmest ŷow hither afoor hand to torment vs. And ŷeer was a good wai from ŷ^m an herd of mani swijn feeding. And ŷ devels desid^rd him saiang. Jf ŷow cast vs forth suffer vs to go into ŷ^{ee} heard of swijn. And he bad ŷ^m goo. And ŷ^{ei} went forth, and went into ŷ herd of swijn. And lo ŷ hool heerd of swijn set on ŷ^{er} waí bí an hedlong place in to ŷ see, and died in ŷ waters. And ŷ swijnherds fled and cāme into citee, and told ŷ^m ŷ^{ee} hool matter, and what taking ŷ develleds weer in. And loo ŷ hool citee cam forth and met Jesus, and after ŷⁱ had seen him ŷⁱ desired him ŷ he wold depart out of ŷ^{er} ŷoos coosts.

ὤρμησε
κατὰ τῆς
κρημνῆς

ŷ 9. Chapter.

AND he went in to á boot, and passed over, and cām πλοῖον
 into his own cítee, and lo ŷst brought him á palsied, bed-
reed, and Jesus seing ŷeer faith said to ŷ palsied, be of
 good cheer sōn ŷ sīnes ar forgiven ŷ^e. And lo certain
 of ŷ Scribes said within ŷ^{em} selves. This man blasphe-
mith. And Jesus seing

theer minds said. Whi
 do yow think evel in
 yo^r hartes. whiŷer is
 it easier to saí ŷ sīns
 be forgiven ŷ, or to saí
 rijs and walk. But ŷ^t
 ye mai know ŷ^t ŷ sōn
 of mān hath power to forgijv sīns on ŷ earth. *T*hen said
 he to ŷ palsied. Rise
 take ŷ bed and go to
 ŷ house. And he roos
 and went to his hous.
 And when ŷ resort saw
 this ŷeí marveild, and
 gave glori to god, who
 had given sich power
 to men.

βλασφημεῖν, is to speek il and
 odious wordes, not fit to be
 cōmuned bi sich a man as pre-
 sumeth to talk what he list, of
 malice, stubburnes, affection or
 ignorans.

ἵνα δε. A figure of vehemencie
 wheer ŷ half sentence is left
 out to be vnderstond, thei cal
 ŷ figure in greek —————
 As he wold have put to, see
 what J wil doo.

And as he passed bí, he saw á man sitting at ŷ tol-
booth whoos naam was Matthew, and he saith vnto
 him folow me, and he roos and folowd him. And it
 cam to pass, as he was set in ŷ hous, lo maní tollers and τελῶναι
sīners sat doun also with Jesus and with his discipils.
 The pharisais seing ŷis said to his discipils. Whi doth
 yo^r M^r. eet with tollers and sīners. And Jesus heering
 ŷis said vnto ŷem, ŷe strong have no need of á phisition,
 but ŷoos ŷ be il at ease. But go ye and lern what ŷ^{is}

θυσία. is such beests as god appointed in *ȝ* old law to be brought to *ȝ* temple, slain and offerd to him, for diuers causes, and especialli which *ȝ*ⁱ leest considered, to have Christes bloud sched and death in memori, and *ȝ*^{er}bi to lern to worschip Christ, as a redemer, and to kepe his cōmandments, as duti and true service, and not as deserts. wheerbí it appeareth how necessari it is to vse neighbourli workes of charítee, rather *ȝ*ⁿ to appoint *ȝ* greet part of our p̄fession, in sacramental ýnges, ordeind for certein godli purposes and not for daili exercises. this word for *ȝ* true torn of *ȝ* greek mai be called a slaughter, and for *ȝ* latin mai be called an holigaf.*

means. J wil have mercie and not sacrifice. For J cam not to cal iust men but siners to repentans. Then cam Joans disciples to him saieng, whí do we and *ȝ* pharissais fast much, but *ȝ* discipils fast not. And Jesus said vnto *ȝ*em. Can *ȝ* wedding childern moorn so long as *ȝ* bridegroom is with *ȝ*em. *ȝ* dais schal cōm when *ȝ* bridegroom schal be taaken from *ȝ*em, and *ȝ*en schal *ȝ*ei fast. No man doth lai on a patch of an vnfulled ragg on an old garment, for it taketh awai *ȝ* hoolnes of *ȝ* garment, and it is wors when it is cut. Nor *ȝ*ei

put not new wijn in old bottels, for if *ȝ*ⁱ doo *ȝ* bottels breek, and *ȝ* wijn rüneth out and *ȝ* bottels be marred. but *ȝ*ei put new wijn in new bottels, and so booth be saved. Ashe was *ȝ*us talking, lo á certein ruler cam and bowed down to him saieng. Mi doughter is lateli deed. Cōme and lai *ȝ* hand apon her and let her liiſ. And Jesus roos and folowed him and so did his discipils. And lo á certein woman which had twelf year togiyer *ȝ*e bloodi flux, cām behind him and touched *ȝ*e hēm

* holigaf, i. e. holy gift, holy tribute.

of his garment. For sche said to herself Jf J touch oneli his cote J schal be safe. Jesus torned and saw her, and said, Be of good cheer doughter y faith hath saved y. And y woman was safe from y tijm forward.

And Jesus when he cam in to y rulers hous, and saw y^{er} y minstrels and y compani about y^{er} much trobled he said vnto y^m. go forth, For y^s maid is not dead but on sleep, and yⁱ laught at him. And when y throng was put out he cam in and took her bi y hand, and y maid roos. And y faam heerof went thorough y hool cntree. αὐλητάς

And as Jesus passed from y^{em} theer folowed him two blind men crieng and calling. pítí vs you Son of Dd. when he cam into y house y blind cām vnto him and Jesus said to yem. Belev ye y J am abil to do yis. Yei said vnto him, ye Sir. He touched yen yeer eies and said, Be it vnto yow according to your faith, and y^{er} eies opend. And Jesus charged yem saieng. look y no man know it. And yei went forth, and spread his naam abroad thorough y hool cntree. ἐνεβριμήσατο

As yⁱ weer going awaí yⁱ brought him á domb, and á develled man, and after y devel was cast out, y dōm spake, and y peopil marveld and said. This was never seen in Jsrt befoor. y Pharísais said. He casteth out bi y chief devel. And Jesus went about al y citees and villages teching in y^{er} Synagoogs and preching y gospel of y kingdoom, and heeling al siknes and al y weeknes among y peopil. And seing a greet compani y^{er} had pítí on y^m, bicaus yⁱ weer fainted and scaterd lijk scheep, who hath no scheepherd. Then saith he to his discipils. y hervest is great, and y woorkmen few. Prai y^{er}foor y L. of y hervest, y he mai thrust forth his workmen into y hervest. κώμας
ἐκκελυμένοι

ŷ 10. Chapter.

μαλακίαν

ἀπίστευεν

true-turn

ἀσπᾶσαθε
• ἐν ῥήνῃ

AND when he had called his twelf discipils he gave ŷ^m authoritee again vncleen sprites to throw ŷem out, and to heel everi siknes and febelnes. ŷ xij Apostols naams weer ŷees. ŷ first Simon which was called Peter, and andrew his broŷer. Jaams ŷ son of Zebedai and Joaⁿ his broŷer, Philip and Bartholomew, Thoomas and Mat-thew ŷ toller, Jaams Alphais s^on. and lebbaⁱ who was called Thaddai, Simon Chananijt and Joudas Jscarioot ŷ betraid him. Thees xij Jesus sent from him and gave

bicause ŷ^{ei} weer apostols he sent ŷ^m abroad from him to do ŷ^{ei} weercalled vnto, for an Apostol if ye wold have ŷ trutorn of ŷ naam is as much to saⁱ as a frosent. ŷ is on sent from anⁱ to do his message and his charge. for even as ŷ servant is to ŷ M^r. and ŷ son to ŷ fa^yer, so is ŷ frosender, and ŷ frosent. As Christ saieth. Theer is no servant above ŷ M^r. nor ŷ Apostol above him ŷ sendeth him.

ŷ^m thus in charge. Go not abroad among ŷ he^yen, nor c^om not in ani of ŷ Samaritans citees but goo ra^yer to ŷ lost schepe of Jsrls hous. And in yo^r goⁱng about prech vnto ŷem ŷus. T^he heavenliking-doom is at hand, heel ŷ feble, clens ŷ lepers, raⁱse ŷ dead, cast out devels, freeli ye have receiued freeli give ŷ saamagaⁱn. No^yer pos-ses yow gold, nor silver,

nor brass about yow, nor scrip to iornej with, nor ij coots, nor schoos, nor walking staavs. For ŷ workman is wor^yi his food. But whatsoever citⁱ yow enter into serch whi-ŷer ŷ^{er} be anⁱ wor^y man in it and remain with hⁱm til ye go out of ŷ saam. When ye enter into anⁱ hous, salu^t it and if it be wor^y, yoor good speed schal rest ŷeeron, if not, yo^r good speed schal retorn to yow again, and who-soever receiue^th yow not, nor heereth yo^r wordes, go out

of \dot{y} hous or cíti, and schaak of evn \dot{y} dust of your feet.

J saí trulí vnto yow, Jt

schal be moor suffer-
abil in \dot{y} dai of íug-
ment to \dot{y} land of So-
dom and gomor, \dot{y}^n to
 \dot{y} cíti.

lo J send yow as
scheep among \dot{y} mid-
dest of wolves. Be

yerfoor wijs as serpents and plain as doovs. Taak

ye heed of men. For \dot{y}^i wil bring yow into \dot{y} council
houses, and in \dot{y}^{er} synagoogs \dot{y}^i wil scourge yow. and

ye schal be brought
to rulers and kinges
for mi caus, *and so
schal ye witnes me to
 \dot{y} em and to \dot{y} e \dagger heyen.

And when ye be
brought befoor \dot{y} em be
not thoughtful how or
what ye speak. For
it schal be geven yow
even in \dot{y} saam hour
what ye schal saí. For
yow speak not \dot{y} en,
but yo' faýers sprit is
 \dot{y} which speaketh in

taak not so much awaí of \dot{y}^{ers}
with yow as is lest and vilest
and cōmunest, but be out of
 \dot{y}^{er} dangers, even give \dot{y} em \dot{y}^{er}
dust again which vnsought for
and vndesired, cōmunlí lighteth
on yow.

$\sigmaυνεδριον$ is \dot{y}^{er} council hous,
for in council and debating of
maters men wer wont to sitt, as
 \dot{y} servant said pretelí in \dot{y} poet, ‡
J am moor wijs a great deal
when I sit. and yeerfoor Juges
cōmunlí sitteth in giving \dot{y}^{er}
sentences, and yeer sitting
places be yeer council houses.

* $\epsilon\iota\varsigma\ \mu\alpha\rho\tau\acute{\upsilon}\rho\iota\omicron\nu$. A greet com-
fort to \dot{y} faithful, \dot{y} when \dot{y}^i
be trobled and vexed of \dot{y}
world, and yeerbí feer \dot{y} gods

$\delta\phi\epsilon\iota\varsigma$
 $\acute{\alpha}\kappa\epsilon\rho\alpha\iota\omicron\iota$

‡ The poet referred to is Plautus; and the passage is found in the Mos-
tellaría. Act v. Sc. 1, l. 53, 54.

"THEUROPIDES. Surge dum huc: est consulere igitur quiddam quod
tecum volo.

TRANIO. Sic tamen hinc consilium dederó: nimíð plus sapio sedens."

See also Cicero, Orat. pro A. Cluentio, c. xxxviii. "— a quibus si
qui quæreret, sedissent ne iudices in C. Fabricium, sedisse se dicerent."

word schal not go forward but be slaunderd, it cōmeth to pas far contrari to yēer looking to, and it is told y̅ moor and y̅ boldlier, and yēerfoor often tijms psuadeth y̅ governors as it did in á maner king Agrippa. an other comfort y̅ y̅^l bi y̅^s be not ponished but occupied to schew y̅^{er} doctrijn y̅ constantlier, and yēerfoor pleas god, when yē world thinketh such miserable and forsaken men be despised of god.

† τοῖς ἔθνεσι. y̅ Jues called al men besid y̅^{em} selves sūmtíme grecians, but cōmunlí heýen. Euen as y̅ ægyptían and y̅ grecian called everí contree in despite beside yēer own barbarous. y̅ romans called all oýer externos. y̅ germans and our old Saxons called y̅ lijk welsch men. We now cal yem strangers and outborns, and outlandisch.

οἰκιάκες

yem not yēerfoor. For y̅^{er} is nothing covered, which schal not be disclosed, nor no hiden thing y̅ schal not be known. Sai iou in y̅ light, y̅ J tel iou in yē dark, and y̅

κηρύξατε

κήρυξ is á cōmun criar in iuge-ments, whoos voices lightlí be greet of yemselves and bi exercise maad greater, and lijk wijs

yow. On broýer schal betraí an oýer to deeth, and y̅ faýer lijkwijs y̅ child. And y̅ childern schal stirr again y̅^{er} faýers and be causers of yēer deeth. And for mí naams saak schal ye be hated of al men. But he y̅ wil abide vnto y'end schal be saaf. When yēi pursue iou in yís citi fli vnto an oýer. Trulí J sai vnto íou, yow schal not have doon yo^r circuit of y̅ citees of Jsrl befoor y̅ ye son of man cōm. T̅ēer is no discipil aboov his techer nor servant aboov his M^r. It is sufficient for y̅ discipil to be as his techer was, and ye servant as his M^r was. Jf yēi cal ye good man of ye hous beelzeboul, hou much moor wil y̅^l cal y̅ meíní so. Fear

is told iou in iour ear, speek it aloud in houses. Fear not yem y̅ kil y̅ bodí and be not abil to kil y̅ soul.

Fear him faýer which
is abil to destroie in
hel booy iour bodí and
iour soul. Be not two
sparows sold for á far-
ying, and noon of yem
schal fal to y ground,
without iour faýer.

in war y heralds be called κήρυ-
κες, whoos dutí is, as y oýer
mans also boldlí and loud to
sai y which yⁱ be bidden. vnto
y which y'euangelistheer look-
eth vnto when he vseth y^s word
κηρύξατε. ἀσάρων

And al y heers of iour heds be nombred, fear not yeer-
foor. for ie be better yen mani sparows. Everí on yer-
foor y wil acknouleðe me befoor men, J wil acknouleðe
him befoor mi faýer which is in heavn. and whoso ever
denieth me befoor men, J wil also denie him befoor mi
faýer which is in heavn. Think not y J cōm to set y
earth at peace but at warr. J cām not to bring peas but
war. For J cam to diuijd á man against his faýer, and y μάχαραν
doughter against y moýer, and y doughter in law, against
her moýer in law, and a mans oun houshold be enmies
to him. He y loveth his faýer or his moýer aboov me is
not worý me. And he y loveth his sōn or his doughter
above me is not worý me. And he y taketh not his
cross and folowth me is not worý me. He y gaineth his εὐρὼν
lijf schal loos it, and he y looseth his lijf for mi caus
schal gain it. He y receiveth iou receiveth me, and he
y receiveth me receiueh him y sent me. He y receiveth
a propheet for y pphets saak

schal receiv y reward for a pphet.
He y receiveth á iust man for
y iust mans saak schal receiv y
reward for a iust man. And who-
soever giueth on of yees litil ons
a cup of water oonlí for y discipils
saak, Truli J sai vnto yow, schal
not lose his reward.

y he is a ppht.

y he is a iust man.

ψυχρὸν in greek
and frigida in latin,
signifie water, bi-
cause it hath in
drinking an excel-
lencie of coldnes.

† 11. Chapter.

AND it cām to pass when Jesus had ended his charge to his twelf disciples, he went from yens to tech and preech in y^er citees. Joaⁿ being in prison and heering Christs doings sent ij of his disciples with yis word vnto him. Art yow he y^e is to cōm, or look we for an oyer. And Jesus answerd on yis soort to yem. Go iour wais to Joaⁿ and tel him what ye heer and see. y^e blind seeth, and y^e laam walketh, y^e lepers be clensed, y^e deaf heereth, y^e deed be raised, and y^e beggars be gospeld. And happi is he which is not offended with me.

• σκανδαλίσθη
ἐν ἐμοί

After yei weer goon Jesus began to saí to ye compaini yeer of Joaⁿ. what went ye to see in y^e wildernes. A windschaken reed. But what went ye indeed to see. A man appareld in fijn cloying. But yei y^e go in fijn apparel be in kinges houses. But what went iow to see, a p^rpheet. ye surlí J tel yow and moor yen a ppht. For yis is he of whom it is writin. Lo J send mi messenger afoor y^e, which schal p^repaar yi wais befoor y^e cōmíng. Trulí J sai vnto yow, among yem y^e be born of women, yeer is noon rísin greeter yen Joan Baptist. Howbeit he y^e is lesser* in y^e kingdoom of heevn is greeter yen he. From Joan baptists dais vnto y^e tⁱj^m† is straíghtlí extremlí orderd, and extreem men y^e catch it. For al y^e p^rpheets and y^e law did forsái vnto Joaⁿs tⁱj^m.

βιάζεται
βιασται
ἀρπάξουσιν

προφῆται. be y^eí whom god enspired to declar goddes dísplesur against sinful and disobedient men, and y^e iust p^ronischmēt of sīn, and overthrow of sīners, and to comfort th'af-

γενεάν

And if ye wil so taak it he is Helias y^e is to cōm. let him heer y^e hath ears to heer. To who schal J líjken yis kind. Jt is líjk children y^e sit in y^e high

* See Cheke's note, ch. xxii.

† "y^e kingdoom of heevn," &c.

streets and speak to yeer felous and saí, We have blooun our pipes to yow, and ie have not danced, we haav moornd vnto yow, and ie haav not wailed. For Joaṇ cām noyer eating nor drinking, and yei sai he hath á devel. And ye sōn of man cam eating and drinking. lo *ie y^s eater and yis wijndrinker, this tol- lers and sinners freend. And wisdoom is cleen rid from her own childern. yēn began Jesus to rebuuk yōos cities, in ye which yeer had been doon mani mightí things, yⁱ yⁱ repented not. Wo be to yⁱ Corazin wo be vnto yⁱ Beethsaida, for if so be it yōos mightí thinges, which hath be doon among you had been doon in tyrus and Sidon, yei wold have repent in sackcloth and asches a good while. But J

flicted chirch and ponished bi yⁱ the world to be destroid, but sifted onli bi god to be clensed and encreased. But especially to schew of Christes birth, cō- ming, death, rising again, and of yⁱ benefijt of his ransoming and deliverance, and of yⁱ go- vernment of his spūal Church. yⁱ trutorn wheerof is for- schewers or forsaiers.

δεδικάιωται. cleen separated and taken awai from yⁱ Jues her childern, who was not of y^m regarded. For y^s word δι- καιῶσθαι is to be quite and vtterli rid of yⁱ iugment, wheer- in á man stondest as giltí, and when sentence is ones given for him, he is cleen rid from yⁱ thing and hath no moor to do yeerwith.†

* "and, lo ie, yei sai, y^s," &c.

† Cheke appears, from his note, to understand the word *δικαίω* to be used in its forensic sense, both here and in ch. xii. ver. 37. He has, accord- ingly, given a somewhat singular interpretation to this difficult passage. The word *σοφία* he evidently refers to the counsel of God or the doctrine preached by John the Baptist and our Saviour. By *her own childern* he implies that the Jews were appointed by God to be the inheritors of such wisdom, and to have it communicated unto them, first of all, from God. The Jews however, like rebellious children, sat in judgment, as it were, upon

sai vnto you it schal be moor sufferable in \hat{y} dai of iugment for tyrus and Sidoon \hat{y} en for iou. And \hat{y} ow Capernaum which hast been set vp aloft vnto heavn schalt be brought lou vnto hel. For if \hat{y} oos mighti things which have been doon in \hat{y} , had been doon in Sodom, \hat{y}^e wold have remaind to \hat{y} is dai. But J sai vnto \hat{y} ow it schal be moor sufferabil to \hat{y} land of Sodom in \hat{y} dai of iugmēt \hat{y} en to \hat{y} e.

At \hat{y} tijm Jesus answerd and said. J must needs ó fa \hat{y} er acknoule \hat{g} e thanks vnto \hat{y} e ó l. of heavn and erth, which hast hiden \hat{y}^es things from wijs and witt \hat{i} men, and hast disclosed \hat{y} saam to baabs, ie* and \hat{y} fa \hat{y} er for sich was thi good pleasur heerin. Al thinges be deliverd me of mi fa \hat{y} er. And no man knoueth \hat{y} sōn but \hat{y} fa \hat{y} er, nor noon knoweth \hat{y} fa \hat{y} er but \hat{y} sōn, and he to whom \hat{y} sōn wil discloos it. Cōm to me al \hat{y} labor and be burdeind and J wil eas iou. Taak mi iook on iou and learn of me for J am mild and of a lowlí hart. And ie schal find quietnes for yourselves. For mi iook is pfitabil, and mi burden light.

χρηστὸς

\hat{y} 12. Chapter.

At \hat{y} tijm Jesus went on \hat{y} Sabboth daí,† thorough \hat{y} Corn. And his discíples weer hungri, and began to pluck \hat{y} ears and eat, \hat{y} which we cal now Sater- and \hat{y} pharisais seing daí, was among \hat{y} Jues called \hat{y} , said vnto him. lo \hat{y} \hat{y} Sabboth dai, as ye wold sai discíples do \hat{y} which

the counsel or wisdom of God, as manifested to them by John and in Christ. They pronounced it not to be of God. They acquitted it of all claims upon their attention. In fact, they disregarded both John, the forerunner of our Lord, and our Lord himself also. The wisdom of God therefore, says our Lord, according to Cheke's interpretation of this passage, is *quite and utterli rid, cleen separated* from, and rejected by the Jews, for whom, as children of the promise, it was primarily designed.

* ie, yea.

is not laful to be doon on y^e Sabbot dai. He said vnto yem have ye not herd what Dd did, how he and yooos weer with him weer hongri, how he enterd y^e hous of god, and eat y^e schew bread, which was not laful for him nor his yeer to eat but y^e priests onlí. Haav ye not red in y^e law y^e y^e priests in y^e tempil do break y^e law, and yet be vnblaamd. But J saí vnto iou y^e y^e is heer greater y^e y^e temple. But if ie knew

what it meaneth, J wil mercí and not sacrifice, ie wold not condēn y^e faultles. for y^e sōn of man is lord of y^e Sabbot.

And as he passed from yens he enterd into y^eer Synagoog. And lo y^eer was á man with a dri hand, and y^eⁱ asked him thees words. whi^eer it was laful to heal on y^e Sabbot dai, y^e y^eⁱ might accuse him. But he said vnto yem. which of iou is yeer y^e hath á scheep, and it fel on a Sabbot into y^e pit, y^e wold not katch him and taak him vp, and how mich better is á man y^en a scheep. It is laful y^erfoor on y^e Sabbot dai to do wel. y^en saith he to y^e man hold out y^ei hand, and he held it out. And it was restoord again to be hool as y^e oyer. But y^e pharisais went out and took councel against him, y^e y^eⁱ might destroí him. Jesus knouíng so much went from yem and a great compani of men folowd him, and he heald yem al and charged yem y^ei schold not bewrai him. y^e y^e word spookē bi Jsaí might be fulfilled.

y^e resting dai, bicaus god theerin being y^e seventh dai did rest from al his work which he had wrought and maad. And after Christes cōmíng y^e first Church vnderstanding y^e true meaning of y^e law and gods cōmandments, did apoint y^e y^e Christen mens resting daí, wheerin not onli Christ was raised from y^e dead, but also y^e begíñing of gods works was maad. knowing y^e order of halowing y^e restful daí to be godlí and necessary to be kept, but y^e tijm and plaace y^erof to be orderd bi discretion of good governors.

ἡρέσα

Lo mi servant whom I haav set forward, mi wel beloved with whom J am wel pleased. J wil put mi sprijt on him, and he schal give iugment among y̅ heyen. He wil neyer strive nor cri, nor no man schal heer his voíce in y̅ streats. He wil not break á broused reed, and he wil not quench y̅ smooking week,* vntil he maak right iugment have ye victori, and ye heyen schal hoop in his naam. y̅en was yeer brought to him a develd, blind and doom, and he healed him in so much y̅ y̅ blind and doom could speek and see. And y̅ resort of pepil weer amazed yeerwith and said. Js not yis ye son of dauid. And y̅ Pharísais heering yis said. yis man casteth not out devels but bí Beelzeboul pnce of devils. But Jesus seing yeer thoughts said vnto yem, Euerí kingdoom diuided within itself, is wasted, and everí citee and house diuided within itself, schal not stond. Jf Satan throw out Satan, he is diuided against himself. How y̅ⁿ schal his kingdoom stond. And if J cast out devels bí beelzeboul, wheerbí do yo^r childern throw yem out. Thej schal yeerfoor be iour iuges. But if J cast out devels bí y̅ sprit of god, y̅en is gods kingdoom cōme to iou. For how can on enter into á strong mans hous, and taak awaí his houshold stuff, except he first bind y̅ strong man and after spoil his house. He y̅ is not with me is against me, and he y̅ gaytherth not with me scatereth. J sai yeerfoor vnto iou y̅ everí faut and il speech schal be forgiven men, but y'il speech

ἐρημῶται

βλασφημία

* "ye smooking week." Cheke had originally written *flax*, but subsequently altered it to *week*. By *week* is meant *wick*, the wick of a lamp or candle. These wicks were usually made of the coarser fibres of flax; and accordingly we find, in the Greek, the material *λίνον* here used by metonymy for the thing made, *the wick*. The sense of *the smoking wick* is obvious; for every one knows how much smoke the expiring wick of a lamp or candle gives out when the flame is extinguished. The other expression, *the smoking flax*, is more strictly literal; but its meaning is not so apparent and obvious to the minds of common readers, for whom, more particularly, Cheke made this translation.

against y holi ghoost schal not be forgiven men. And
 whosoever speketh ani word again y sön of man it schal
 be forgiven him, but whosoever speeketh again y holi
 ghoost it schal not be forgiven him noyer in ys world
 nor in y world to cöm. Oyer maak y tree good and his
 fruit good, or maak y tree evel and his fruit evel, for y
 tree is known bi his fruit. ^{ie ofspring of vipers} ἐχιδνῶν how
 can iou being evel speek good thinges. For according
 to y fulnes of y hart y tong speket. A good man doth
 bring forth good thinges of y good stoorhouse of his hart.
 and an il man bringeth forth il thinges of y'il stoorhouse
 of his hart. But J sai vnto yow y men schal give an
 accompt in y dai of iugment for everi idel word yei
 speek. For bi y wordes yow schalt be quitt, and bi y δικαιωθήσῃ •
 words you schalt be condēned. Then certein of y Scrijbs
 and Pharísais vsed ys talk vnto him. M̃ we wold se
 söm taken from iou. He answerd yus vnto yem. ys
 evel and advouterous ofspring seekith á taken, but yeer γευεῖ
 schal no taken but Jōnas y pphets taken be given to
 it. For even as Jonas was iij dais and iij nightes in y
 whaals belí, so schal y sön of man lí in y earthes hart iij
 dais and iij nights. ye men of Níneve schal rijs at y iug-
 ment with ys ofspring and schal condēn it, for yei re-
 pentēd at Jonas preching and lo yeer is greeter yēn
 Joonas heer. y queen of y south schal rijs at y iugment
 with ys ofspring and schal condēn it. For sche cam
 from y earths end to heer Solomoons wijsdoom, and lo
 yeer is greater heer yēn Salomon was. When ye vn-
 cleen sprit goeth out of a man he passeth bí drí places,
 and seeketh rest and findeth noon. yēn saith it J wil
 retorn to mi hous from whens J cam. he cōmeth and
 findeth it vndwelt in, swept, and trīnd. συχλάζοντα •
 Then goeth he and taaketh to him seven devels moor wors yēn himself,
 and yⁱ go in togiyer and dwel yeer, and ye latter taking
 of ys man is wors yēn y first. Euen so schal it be with
ys kind. γευεῖ

ἀδελφοί

Whil he was yus speeking to y^e compaini y^e was y^eer, lo his moyer and his kinsmen stood without and sought to speek with him. And a certein man y^eer toold him, yi moyer and yi kinsmen stand heer without and seek to speek with y^e. He said yen to him y^e told him y^e. Who is mi mooyer and who be mi kinsmen. And he put out his hand toward his discipils and said. Ió heer mi moyer and mi kinsmen, for who soever doth mi fayers wil who is in heaven he is mi kinsman and mi kinswoman and mi moyer.

y^e 13. Chapter.

ἀκανθα

ON y^e daí Jesus cōming from y^e hous, sat bi y^e see sijd, and much compaini was gayerd togiyer, in so much y^e he went into á boot and set him doun y^eer. and al y^e hool companí stood on y^e bank. And he spaak vnto yem much in biwordes and said. On a tijm y^e souer went forth to soow, and whil he was in soowing sūm fel bi y^e wais sijd, and y^e birds cam and devoured it. and sōm fel in stooni places, wheer it had not much earth, and it cam vp bi and bi, bicaus it had no depth in th'earth, and when y^e sōn was risen it was burnt vp, and bicause it had no root it dried vp. Oyer fel in y^e brambels and y^e brambels roos vp and chooked it. Oyer fel in y^e good ground, and ielded fruit, sūm an hunderd, sum threescoor, sum thurtí. He y^e hath ears to heer let him heer. And his discipils cām and said vnto him, whi doost yō speek yus to yem bi biwords. He answerd thus and said vnto yem. It is given to iou to know y^e misteries of y^e king-

dom of heaven, but to

á mysterí is a secret and an hidden thing, which ought not to be schewed abroad, and so it is called in greak, bi trutorn, for stopping of his mouth, y^e

yem it is not given. For whosoever hath it schal be given vnto him, and he schal have plentí, but whosoever

yoos things, befoor \hat{y} speaking wheerof a man ought to stop his mouth, and specíalli in \hat{y} heayen godds relígon as \hat{y} ings vnfit to be told abroad, be called mysteries.

hath not, ie even \hat{y} which he hath schal be taken from him. And for this cause J speëk to \hat{y} m bi biwords \hat{y} \hat{y}^i seing see not, and heering heer not nor

vnderstond not. And Esaí \hat{y} \hat{p} pheets saiong is fulfilled, ye schal heer with your ears and vnderstond not, see ye schal but pceiue it ye schal not. For \hat{y} hert of \hat{y} is peop-
pil is thickend, and \hat{y} ei have hevili herd with \hat{y}^{er} eares, and \hat{y}^r have winked hard with \hat{y} eer own eies, leest \hat{y}^i schold see with \hat{y} eer eies and heer with \hat{y}^{er} ears, and vnderstond with \hat{y} eer hart, and retorn, and J schold heale \hat{y} em. But \hat{y}^r eies be happí \hat{y} \hat{y}^i see, and \hat{y}^r ears \hat{y} \hat{y}^i heer. Truli J sai vnto \hat{y} ow \hat{y} mani \hat{p} pheets and iust men have desijrd to see \hat{y} \hat{y} ow see, and have not seen it, and have desired to heer \hat{y} \hat{y} ow heer and have not herd it. Heer iou \hat{y} eerfoor \hat{y} biword of \hat{y} sower. \hat{y} wicked cōmeth and plucketh out \hat{y} which is sown in \hat{y} hert of every oon \hat{y} heereth \hat{y} word of \hat{y} king-
doom and vnderstondeth it not. And \hat{y} is is he which is soown by \hat{x} wais sijd. He \hat{y} is sown in \hat{y} stooni ground, is he who heereth \hat{y} word, and receiueth it gladli bi and bi, and hath noo root in himself, and \hat{y}^r foor is but a forwhile. And if \hat{y}^{er} cōm ani troble or psecution for \hat{y} word, bi and bi he falleth awai. But he \hat{y} is sown among \hat{y} thistels is he

ἀκανθαι

who heareth \hat{y} word of god, and \hat{y} caar of \hat{y} is world, and \hat{y} deceit of richeschooketh \hat{y} word, and is vnfruitful. But he \hat{y} is sown on a good

σκανδαλίζεσθαι and οἰκοδο-
μεῖσθαι be contraries as in \hat{y}
* *Greek*. and as \hat{y} on is to go
forward and encrease, so is \hat{y}
o \hat{y} er to go backward and decaí.

* See Plate iii.

ground is he $\dot{\gamma}$ heereth $\dot{\gamma}$ word and vnderstondeth, who bringeth forth and ieldeth frute, sōm an hundred, sūm threescoor sūm thirtie.

He put to besijd an oyer biword saieng, $\dot{\gamma}$ kingdom of heven is lijk á man $\dot{\gamma}$ soweth good seed in his feld, and whilest $\dot{\gamma}$ men weer asleep his enmie cām and sowed darnel among $\dot{\gamma}$ middest of his corn and went his wais, and when $\dot{\gamma}$ blaad cām vp, and $\dot{\gamma}$ corn eared out, $\dot{\gamma}^{\text{en}}$ $\dot{\gamma}$ darnel appeared also. $\dot{\gamma}^{\text{en}}$ cām $\dot{\gamma}$ housholders servants to him and said. Sir did not yow soow good seed in yo^r ground, from whens $\dot{\gamma}^{\text{en}}$ hath it this darnel. He told $\dot{\gamma}^{\text{en}}$ $\dot{\gamma}$ enmie did this. wil iou $\dot{\gamma}^{\text{en}}$ said $\dot{\gamma}$ servants, $\dot{\gamma}$ we go and weed it out. Nai quoeth he leest in weeding $\dot{\gamma}$ darnel, ye pluck vp also $\dot{\gamma}$ corn, let boo $\dot{\gamma}$ grow together vntil heruest, and in heruest tijm J wil speak to $\dot{\gamma}$ heruest men, gayer first $\dot{\gamma}$ dernel and bind it in $\dot{\gamma}$ bundels, $\dot{\gamma}$ it might be burnt, and bring $\dot{\gamma}$ corn in to mí garner.

He put forth an oyer biword to $\dot{\gamma}$ em saieng. $\dot{\gamma}$ kingdom of heaven is lijk to á mustard seed, which á man taaketh and soweth in his ground, and it being less $\dot{\gamma}$ en al oyer seeds, when it is cōme to his growth, is oon of $\dot{\gamma}$ biggest herbes, and is maad á tree, in so much $\dot{\gamma}$ $\dot{\gamma}$ birds of $\dot{\gamma}$ aier cōmeth and maketh $\dot{\gamma}$ eer nests in $\dot{\gamma}$ branches $\dot{\gamma}$ eerof.

ἀλεύρου σάρα
ρία

An oyer biword also he vtterd to $\dot{\gamma}$ em. $\dot{\gamma}$ kingdom of heven is lijk vnto leven which á woman taketh and hideth in three buschels of meal while $\dot{\gamma}$ hool weer lewend.

ζιζάνια

Al $\dot{\gamma}^{\text{es}}$ thinges Jesus spaak to $\dot{\gamma}$ resort in parables and without biwordes he spaak nothing vnto $\dot{\gamma}$ em, $\dot{\gamma}$ $\dot{\gamma}$ word might be fulfilled which $\dot{\gamma}$ p $\dot{\gamma}$ phet spaak. J wil open mi mouth in biwordes. J wil breek forth with thinges hiden sins $\dot{\gamma}$ world was groundwrought. $\dot{\gamma}$ en Jesus left $\dot{\gamma}$ compani and cām into an hous, and his discipils cām and said vnto him. Tel vs what $\dot{\gamma}$ biword of $\dot{\gamma}$ darnel

of y̅ feld meaneth. He y̅ soweth good seed saith he is y̅ sōn of man. y̅ ground is y̅ world, y̅ good seed is y̅ childern of y̅ kingdom. y̅ darnel is y̅ childern of y̅ wicked. y'enmie y̅ soowd y̅is was y̅ devel, y̅ hervest is y'end of y̅ world, y̅ hervest men be y'angels. Even y^{er}foor as y̅ darnel is gayerd and burnt in y̅ fjr, so schal it be at y̅ world's end. y̅ sōn of man schal send his angels and schal gayr al hindrances out of his kingdom, and al y̅ worketh vnlaufulnes, and schal cast yem into y̅ chimnej of fjr. y̅er schal be wailing and gnasching of teeth. y̅en schal y̅e iust schijn lijk y̅ sōn in y̅ fayers kingdom. let him heer y̅ hath ears to heer. σκάνδαλα °

Again y̅ kingdom of heaven is lijk to an hoord of moni hiden in y̅ feld, which when a man findeth out he hideth again, and for joie goeth and selleth al y̅ he hath and bieth y̅ feld. °

Again y̅ kingdom of heaven is lijk to á marchant man who seeketh good margarites, and when he hath found on pretious margarit, he gooth and selleth al y̅ he hath and bieth it. μαργαρίτας

Again y̅ kingdom of heaven is lijk a net cast into y̅ see, and gayering of al kindes togiyer, which when it is ful y̅ⁱ bring it vp to y̅ bank, and y̅ⁱ sit down and chuse y̅ good into y̅er vessels, and y̅ bad y̅ⁱ cast forth. So schal it be at y̅ world's end. y'angels schal cōm forth and appoint out y'evel from y̅ midst of the iust and y̅ⁱ schal throw y̅^m in to y̅ Chimnej of fjr, y̅er schal be wailing and gnasching of teeth. σαγήνη σαπρά

Y̅en saith Jesus vnto y̅em. vnderstood iou al y̅is. Je sir said y̅eí. Therfoor said Christ. Everi lerner man which is wel taught thinges concerning y̅ kingdom of heaven, is lijk á good husbond, which bringeth forth of his stoor hous boý good and bad. γραμματεὺς

And when Jesus had ended all y̅^{es} biwordes he went παραβολὰς

from yens, and cam into his own contree, and taught yem in y^er Synagoog,

in so much y^t y^ei weeras-
tooned and said, from
whens hath he al yis
wisedom and power.

δυνάμεις

Js not yis man a Car-

pentors sōn, is not his Mo^yer called Marí, and his
kinsmen James and Joses, Simon and Joudas, and his

ἀδελφοί

ἀδελφαί

kinswemen be y^ei not al among vs. from whens y^en hath
he gotten al yis. And y^ei weer al offended with him.

ἰσκανδαλί-

ζοντο

ἄτιμος

οἰκία

δυνάμεις

ἀπιστίαν

Theer is not a p^pheet said Jesus vnto yem, vnesteemed
but in his own contree, and in his own stock. And he
did not mani great things y^er for y^er vnbeleef.

Y^e 14. Chapter.

τετράρχης

ἀκοήν

παῖσιν

At y^e tijm Heerood y^e debíte of y^e fourth part of y^e
Contree herd a greet faam of Jesus, and said vnto his
servants, Yis is Joāñ y^e baptist, he is raised from y^e dead,
and y^er^{er}foor yis mightines worketh moor in him. For
Heerood after he had taaken Joāñ he bound him in
prison, bicause of Heerodias, philip his own broyers wijf.
For Joan said vnto him, Jt is not lauful for y^e to haav
her, and being willing to kil him was aferd of y^e people,
bicaus y^ei held him for a p^pheet. For when Heerood
birthdai was kept, Heerodias doughter daunsed openli
afoor yem, and pleased so much Heerood y^e he graunted
her with an ooth, to give her whatsoever sche asked.
Sche being set on bi her mo^yer asked Joāñ baptistes hed
in a disch. And y^e k. was greved theerwith. yet bicaus
of his oothes and his geestes he cōmanded it schold be
given her, and sent and beheeded Joāñ in y^e prison, and
his hed was brought in a disch, and given to y^e iong
maid, and sche brought it to her mo^yer. Then cam his
discipils and took vp y^e bodi, and buried it, and cām and

ἐν τῷ μέσῳ

συνανακειμέ-
νης

told Jesus. Jesus heering \bar{y} ^{is} went from \bar{y} ens in a boot himself aloon, into á wildernes. \bar{y} pepil heering \bar{y} ^{is} cām* κατ' ἰδίαν folowed him out of \bar{y} citees on foot. Jesus cōming forth and seing great resort \bar{y} eer piteed \bar{y} em and healed \bar{y} eer diseased. And when it was som thing laat, his discipils cam vnto him and said, This is á wild place, and \bar{y} tijn is wel goon, let \bar{y} is resort go now, \bar{y} \bar{y} ^{ei} maí go into vil-lages and bi \bar{y} emselves sōm meat. \bar{y} ei have no need said Christ to \bar{y} em to go awaí. Giue yow \bar{y} em sūm meat. We have noying heer said \bar{y} ei, but five looves and ij fisches. Bringe \bar{y} em hiyer to me saith he. And he cōmanded \bar{y} Companí to be set down on \bar{y} grass, and \bar{y} ^{en} he took \bar{y} 5 looves and ij fisches, and looking vp to heaven did blesse and breek and gav \bar{y} Looves to his discipils, and \bar{y} ^{ei} to \bar{y} resort \bar{y} ^{er}. And al did eat and weer filled. and \bar{y} rēnant of \bar{y} broken meat was xij basketts- κοφίνοι ful. The eater† weer in nomber v thousand beside women, and childern. And straightwaí Jesus compelled his discipils to go into a boot and to carí him over to \bar{y} πλῆθιον furýer side, whiles he had avoided \bar{y} throng \bar{y} ^{er}. And ὄχλος after he had avoided \bar{y} resort he went aloon to an hil to praí. And when it was laat he was aloon \bar{y} eer. And \bar{y} boot was now in \bar{y} midst of \bar{y} see, tossed with \bar{y} waves, For \bar{y} ⁱ had a contrarí wind. And about \bar{y} iiij watch of φυλακή \bar{y} night, Jesus cam from \bar{y} place wheer he was to \bar{y} ^{em} walking on \bar{y} see. And his discipils seing him walking on \bar{y} see weer trobled saíeng, \bar{y} it was á phantasm‡ and φάντασμα \bar{y} ei cried out for fear.

Jesus bi and bi spaak ‡ \bar{y} which appeared to \bar{y} eies to \bar{y} em and said. Be of to be sūthing and is nothing good cheer. Jt is J. in deed, is called a phantasm,

* cām and folowed

† eaters

‡ *φάντασμα* is an apparition, a phantom, a spirit clad in unreal human form. See Eurip. Hecuba, l. 95, *φάντασμι* 'Αχιλλέως; also see Orestes, l. 407, where *φαντάσματα* is used for *ψευδεῖς φαντάσται*. Wiclif in translating this verse uses the word "fantum."

and bicaus \hat{y} cōmun sort of
men thinketh \hat{y} to be nothing
which hath no bodi, whatso-
ever foorm or lijknēs appear-
eth to \hat{y}^m of sprites or soules
or other such imagined and
vnbodied sights, \hat{y}^i suppose \hat{y}^m
to be phantasmes.

fear not. Peter an-
swerd vnto him. Sir
saith he, Jf it be \hat{y} ou
bid me cōm on \hat{y} water
vnto \hat{y} . And he said
cōm on. And Peter
cam doun out of \hat{y} boot
and walked on \hat{y} waters
to cōm to Jesus. And

seing \hat{y} wind strong, was aferd, and when he began to
sink he cried out. L. saith he save me. Jesus bi and
bi stretched forth his hand, and took hold of him, and
said vnto him. \hat{y} ou smalfaiethed whi hast \hat{y} ou doughted,
and when \hat{y}^i weer ones enterd into \hat{y} boot \hat{y} wind ceased.
Thei \hat{y} weer in \hat{y} boot cam and bowed down vnto him
and said. Suerlí \hat{y} ou art \hat{y} sōn of god. And when \hat{y}^i had
passed over \hat{y}^i cam into \hat{y} land of genneezareth, and
bicaus \hat{y} men of \hat{y} plaas knew him \hat{y}^i sent to al \hat{y} contree
round about, and brought to him al \hat{y} weer il at eas, and
desired him \hat{y} \hat{y}^i might onelí touch \hat{y} hem of his garment,
and whosoever touched him weer maad hool.

ιδίστασας

πλῆθιον

κρασπίδω

\hat{y} 15. Chapter.

YEN cam yeer from Jerusalem vnto Jesus Scribes and
Pharísais saing. whi do \hat{y} discipils break \hat{y} orders of \hat{y}
elders. For \hat{y}^i wasch not yeer handes when \hat{y}^i eat meat.
And Jesus answerd. Whi saieth he do yow break goddes
cōmandment, for yo^r orders saak. For god hath cō-
manded and said. Honor \hat{y} fayer and \hat{y} moyer. And he
 \hat{y} speeketh il on his fayer or his moyer let him die. But
iou sai whosoever saieth to his fayer and his moyer,
whatsoever is given bi

* Whatsoever sacrifice or off-
ring was maad, and whatsoever
gift was given to \hat{y} temple,
wheerof \hat{y} Scribes and phari-

me,* \hat{y} ou schalt taak
p̄fite bi it, he schal not
need beside to honor
his fayer and his moyer.

ἄρον

and so have abased \hat{y}
cōmandment of god for
your orders saak. Esai
did forsai veri wel of
iow. \hat{y} s pepil nigheth
me with \hat{y}^{er} mouth and
with \hat{y}^{er} lippes honor-
eth me but \hat{y}^{er} hart is
far from me, and tech-
eth \hat{y} cōmandment of
men for \hat{y}^{er} techinges.
And he called \hat{y} pepil
vnto him. Herken ie
saith he and vnder-
stond. not \hat{y} which
entreth into \hat{y} mouth

defileth \hat{y} man, but \hat{y} which goeth out of \hat{y} mouth de-
fileth \hat{y} man. \hat{y}^{n} cam his discipils and said vnto him.
 \hat{y} ow knowest \hat{y} \hat{y} pharísais weer offended, when \hat{y}^{i} herd
iou sai thus. He answerd. Eueri plant saieth he, \hat{y}
mi heavenli fayr hath not planted, schal be rooted out.
let \hat{y}^{m} go. \hat{y}^{i} be blind leaders of \hat{y} blind. Jf \hat{y} blind
lead \hat{y} blind, booth schal fal into \hat{y} pit. Peter spake
 \hat{y}^{n} . Declaar vnto vs J prai \hat{y} ow this biword. * Be
iou also yet without vnderstanding. Do ie not iet per-
ceiv \hat{y} everi thing which entereth into \hat{y} mouth, goeth
into \hat{y} stomaak,† and is cast into
 \hat{y} draught. Thoos thinges \hat{y} cōm-
eth forth of \hat{y} moughth cōmeth
forth of \hat{y} hart, and \hat{y}^{i} defile á man.

For out of \hat{y} hart cōmeth il devises, murder, advoutri,
hoordoom, theft, fals witnes, il wordes. thees do defile á
man, but to eat with vnwasched handes defileth not a man.
And after Jesus departed from \hat{y} ens he went into \hat{y} coostes
of tyrus and Sidoon. And lo á wooman of Cananee which

sais had \hat{y}^{er} part, \hat{y} was better
and more acceptable to god by
 \hat{y}^{er} order, \hat{y}^{n} charitablí to be-
stow it oyer on his parents or
on his Christen broyer, which
god doth moor pncipalli cō-
mand, for he wil have mercie
and not sacrifice. And \hat{y}^{er} foor
 \hat{y}^{i} held \hat{y} god pncipalli looked
on thoos church workes, and
rewarded \hat{y} em with temporal
thinges so again \hat{y} whatsoever
was \hat{y} wai bestowed not onli
he but also al his kiñ did faar
 \hat{y} better for it.

παραβολήν

† κοιλία is \hat{y} stomaak
γάστηρ is \hat{y} belí.

βλασφημία

* And Jesus said, Be, &c.

cam out of y^{oos} coostes cried out vnto him. Have piti on me Sir saieth sche y^{ou} dauids ofspring mi doughter is veri evel deuelled. He answerd her nothing. And his disciples cam and entreated him saieng, Rid her awai for sche crieth after vs. He answerd. J am not sent saieth he but to y^e lost scheep of J^{er}ls house. Sche cām and ^{bowed} kneeled down to him and said, Sir help me. He answerd. Jt is not good saieth he to take y^e food for y^e childern, and throw it to y^e whelpes. Sche said. yes lord. For y^e whelpes eat of y^e scrappes y^e fal from y^{eer} M^{rs}. table. Jesus answerd y^{en}. y^e faith is great ó woman saieth he, be it even as y^{ou} wilt. And from y^e dai for-wardes was her doughter safe.

κυλλῆς

And Jesus when he went from y^{ens} cam to y^e see of galilee, and went vp into an hil and sat y^{eer}, and much resort cam vnto him, and had with y^{em} laam blind doom maimed and mani oyer and y^{ei} laid y^{em} befor Jesus feet, and he heeled y^{em}, insomuch y^e y^e pepil marvelled when y^{ei} saw y^e dōm speak, y^e maimed hool, y^e laam walking, y^e blind seing, and y^{ei} gave gloori to god. Jesus called his disciples and said J pítí inwardlí y^{is} companí, for y^{ei} have remained heer with me iij daies now, and y^{ei} haav nothing to eat, and J wil not let y^{em} go fasting awai lest y^{ei} faint in theer waí. His discipils said y^{en} vnto him. How schold we haav so much meat in y^e wildernes y^e we might feed sich á nombre. y^{en} said Jesus vnto y^{em} how mani looves have íou. seven and á few fisches. and he cōmāded y^e Companí to sit down on y^e ground. And he took y^e seven looves and fisches, and gaav thanks and braak and gaav y^{em} to his discipils, and his discipils to y^e resort y^{eer}. and y^{ei} eat and weer filled everí oon, and y^{ei} took y^e rēnant of y^e brooken scrappes seven baskettsful. y^e eaters wear in number iiij thousand men besid women and childern. And he y^{en} ^{rid awai} avoided y^e companí y^{ens}, and he went into a boot and cām into y^e coostes of Magdala.

ἄρτοι

σπυρίδας

ÿ 16. Chapter.

AND ÿ Pharisais and Sadducees cam and tried him, and required him to schew ÿ^m a tookeⁿ from heaven. He answered ÿem. When it is laat saith he ie saí fair weyer for ÿ skie looketh red. And in ÿ morning, this daí schal we have á tempest for the skie looketh with a darkisch red. Ye hypocrites ye can íuge ÿ face of ÿ skie, but ÿ tookens of tijms ye can not. Yis il and advouterous stock seeketh a tookeⁿ, and iet schal yeer be no tookeⁿ given vnto it but Joonas ÿ p̃pheets tookeⁿ. And he left them and went his wais. And his disciples when ÿⁱ weer com to ÿ furdur sijd, had forgotten to taak over breed with ÿem. See and taak heed from ÿ pharisais and Sadducais leven. and ÿⁱ reasoned of ÿ matter among ÿ^m selves, saieng ÿ it was bicause we have brought no breed with vs. Jesus knowing yis said vnto ÿem ye smaalfaitthed, whi do iou reason among iourselves for not taking of breed with iou. do ie not iet vnderstond nor remember ÿ v loves of ÿ five thousand, nor ÿ seaven looves of ÿ iiij thousand, and how mani baskets yeerof iou caried awai. how vnderstond ie not ÿ J spaak not yees wordes of breed, taak heed of ÿ pharisais and Saddoucais levin. ÿⁿ yei perceiued ÿ he spaak not to ÿem to taak heed of ÿ levin of ÿ breed, but of ÿ pharisais and Saddoucais teching.

When Jesus cãm into ÿ partes of Caisareía philippes contree. Jesus asked his discipils. Whom saith he do men sai ÿ J ÿ sön of man am. Y^{ei} answerd sum sai Joan baptist. Süm Elíe, Süm Jeremí, or on of ÿ p̃pheets. Whoom do iou sai saith he ÿ J am. Simon peter answered you art saith he Christ ÿ son of ÿ liuing god. Jesus answerd. Happí art you saith he Simon you Jōnas sön.

for flesch* * ÿ chief of man is his reason, wheerbi and bloud he vnderstondeth al ÿ naturalli can be

pceiued of ani worldli creature, but iet it is not so pfect, being infected with our forfayers deadli fal, \hat{y} it can ani \hat{y} ing attain vnto \hat{y} knowlege of \hat{y} is heauenli mysteri of Christes ransoming mankind bi his death from \hat{y} fayers hevi displeasur. \hat{y} is reason is called heer flesch and blood, calling \hat{y} pncipal part bi \hat{y} name of \hat{y} hoole, which Saint Poul¹ to \hat{y} Corinthes called \hat{y} soulish man, which can not pceiue thinges belonging to god, and although it appeareth to \hat{y} readers of Aristotel, plato, tullí, and Seneca, \hat{y} no thing concerning maners and outward behavior, inward and natural honestee, was hidden from \hat{y} em, iet it appeareth \hat{y} ⁱ could not vnderstond how \hat{y} word was maad flesch, and \hat{y} eerfoor neyer perceiued how men might be maad good and reconciled to god, nor how \hat{y} ⁱ might continew in his favor, and attain to everlastingnes, and happines wheerunto his chosen be forpointed.

† Πέτρος and πέτρα be in greek booth a stoon. Christ praised peter but he builded on petra, and if he had been disposed to build on \hat{y} man, which was πέτρος, and not on \hat{y} confession, which was πέτρα, he wold have said ἐπὶ τήτῳ τῷ πέτρῳ, and not ἐπὶ ταύτῃ τῇ πέτρᾳ, for so \hat{y} greek wold have sufferd him wel inough to have

hath not disclosed \hat{y} ⁱ vnto \hat{y} e, but mi fayer which is in heaven. And J sai vnto \hat{y} \hat{y} you art †Peter and apon \hat{y} is rock wil J build mi church.† And \hat{y} gaats of hel schal not preuaile against it, and J wil give vnto \hat{y} \hat{y} keis of \hat{y} kingdom of heaven, and whatsoever you bindest on earth schal be bound in heaven, and whatsoever you loosest on earth schal be

¹ The passage referred to is 1 Cor. ii. 14; where the natural man, as opposed to the spiritual man, πνευματικός, is named by his better part, his soul, ψυχικός.

loosed on
in heaven.
He charged
yēn his dis-
ciples \dot{y} \dot{y} ⁱ
schold tel
no bodi \dot{y} he
was Jesus
Christ. Af-
ter \dot{y} Jesus
begān to
deelaar to
his disci-
ples \dot{y} he
must go to
Jerusalem,
and suffer
much at
 \dot{y} elders
hed \acute{p} estes
and scribes
handes, and
be slain,
and raised
again \dot{y}
third dai.
And Peter
took him
 \dot{y} ^{eer} with, and

writin. As in \dot{y} begiñing of Orestes of
Euripides² it maí appear, and els whear
cōmunlí to á marker hearof. Folow yēer-
foor heer Chrysostōmes³ noot, who
saith, Christ said not $\xi\pi\iota$ $\pi\acute{\epsilon}\tau\rho\psi$ but $\xi\pi\iota$
 $\pi\acute{\epsilon}\tau\rho\alpha$.

‡ Ἐκκλησία . be thoos whoom god hath
called out from \dot{y} residue of his creatures
to \acute{p} fesse his naam and his true worschip,
and be outwardli knowen bi heering his
wordes and receiving his sacramentes,
inwardlí bi goddes purpose toward \dot{y} ^{em}
and yēer true faith towarde god. and
bi \dot{y} trutorn of \dot{y} word mai be named \dot{y}
outcalled. For \dot{y} is word church into \dot{y}
which we torn ecclīa, is \dot{y} hous wheer
 \dot{y} outcalled do meet, and heer goddes
word, and vse cōmun praier and thanks-
geving to god. For it cōmeth of \dot{y} greek
 $\kappa\upsilon\rho\iota\alpha\kappa\acute{o}\nu$, which word served in \dot{y} \acute{p} mitiv
church for \dot{y} cōmons house of praier and
sacramentes, as appeareth in Eusebius,
which \dot{y} latins called dominicū. We
following \dot{y} greek calle \dot{y} is house, as \dot{y} e
north doth yet moor truli sound it, \dot{y} kurk,
and we moor corruptli and frenchlike, \dot{y}
church.⁴

² Eurip. Orestes, l. 6.

$\kappa\omicron\rho\upsilon\phi\acute{\eta}\varsigma$ $\upsilon\pi\epsilon\rho\tau\acute{\epsilon}\lambda\lambda\omicron\nu\tau\alpha$ $\delta\epsilon\iota\mu\alpha\acute{\iota}\nu\omega\upsilon$ $\pi\acute{\epsilon}\tau\rho\upsilon\upsilon$.

³ $\kappa\alpha\iota$ $\epsilon\gamma\omega$ $\sigma\omicron\iota$ $\lambda\acute{\epsilon}\gamma\omega$, $\sigma\upsilon$ $\epsilon\acute{\iota}$ $\pi\acute{\epsilon}\tau\rho\varsigma$, $\kappa\alpha\iota$ $\epsilon\pi\iota$ $\tau\acute{\alpha}\nu\tau\eta$ $\tau\eta$ $\pi\acute{\epsilon}\tau\rho\alpha$ $\delta\iota\kappa\omicron\delta\omicron\mu\acute{\eta}\sigma\omega$
 $\mu\omicron\upsilon$ $\tau\eta\eta$ $\epsilon\kappa\kappa\lambda\eta\sigma\acute{\iota}\alpha\upsilon$. $\tau\omicron\upsilon\tau\acute{\epsilon}\sigma\tau\iota$, $\tau\eta$ $\pi\acute{\iota}\sigma\tau\epsilon\iota$ $\tau\eta\varsigma$ $\delta\omicron\mu\omicron\lambda\omicron\gamma\acute{\iota}\alpha\varsigma$.—Chrysostomi
Homilia LV.

⁴ The observations of the learned Mede on one of the meanings of the
word Ἐκκλησία , harmonize so well with those of Cheke, that it may not be

τὰ τὰ θεῶν
τὰ τῶν
ἀνθρώπων

began to rebuke him saieng. Sir have pítí on yo^rself sir, it schal not be so with iou. He torned him and said to Peter. go out of mi sight Satan, you art an hindrans vnto me, you vnderstondest not what god meaneth but what ȳ world. Jesus said yn̄ to his discipils. Jf ani wil cōm after me, let him dení himself

and taak
* ȳ^{er} be ij thinges in a man ȳ oon contrarí vp his own
to ȳ oyer, ȳ flesch and ȳ sprite, for ȳ flesch *cross and
fighteth again ȳ sprite, and ȳ spirit again folow me. .
ȳ flesch. ȳ sprite is of god, simple and
agreable to it self, ȳ flesch is manifold and . . .
diuers, and oon part at dissension with
ȳ other. Affections be bestlí and violent, and lead á man
to present thinges and to pleasures, leuing honestee
and goodnes á part. Reason draweth from yees wild
moodes and kepeth á man within ȳ boundes of na-
tural and ciuil honestee, and considereth what is honest
not what is pleasant and for ȳ time, and thinketh plea-
suer á chanceable thing to honestee, and doth it for
honestees saak, not knowing ȳ root of natures soor, but
contented with ȳ leaves, and seeth not ȳ inward foulnes
of our doinges ȳ have offended in Adam, and be not
reconciled in Christ. So ȳ ȳ fleschli men dissent one
from an oyer, and boȳ dissent from ȳ ghoostli man,
ȳ ghoostli beareth ȳ weaknes oon of an oyer, ȳ stronger

amiss to place them in juxta-position. Speaking with reference to the use of the word *ἐκκλησία* in 1 Cor. xi. 22, he says, "Because the Gentiles appropriated the name of *Temple* to the notion of *encloistering a deity by an idol*, therefore the Christians of the first ages, for the most part, abstained therefrom, especially when they had to deal with Gentiles, calling their houses of worship, *Ecclesie*, or *Οἶκοι τῆς Ἐκκλησίας*; *Κυριακὰ* (whence is the Dutch and our English *Kurk* and *Church*), in Latin *Dominica*; *Εὐκέρηρια*, and *Προσευκτήρια*, that is *Oratories*, or *Οἶκοι εὐκέρηριον*, or *προσευκτῆριοι*, or the like: seldom *Ναοί*, or *Templa*: that name being grown, by the use of both sides, into a name of distinction of the houses of Gentile superstition from those of Christian worship."—Mede's Works, Book II.

of \ddot{y} febler, but \ddot{y}^i varí not. And \ddot{y} is ghoostli man must
 dení not himself in deed, which is \ddot{y} pñcípál part of him-
 self goddes holi sprite, but \ddot{y} which \ddot{y} cõmune sort of
 men⁵

\ddot{y} 17. Chapter.

⁵ There is here a great hiatus in Cheke's translation, in consequence of the loss of a whole leaf of the original MS. But, for reasons alleged in the Introduction, that leaf does not appear to have fallen into Archbishop Parker's possession, when he so carefully preserved the remainder.

ŷ 18. Chapter.

. . . be thrown into everlasting fijr. And if ýijn eie hinder ýe taak it out and throu it from ýe. better it is for ýe to enter ooneied into lijf, ýen bi having ij eies be thrown in to ý helpit of fijr. Look ie despise not oon ýees litil oons. for J saí vnto iou ý ý^{er} angels in heaven, doo continualli behold mi faýers face which is in heaven. For ý sôn of man cām to save ý loost. What think iou. Jf a man had añ hundred schepe and oon of ýem straied, wold not he leave nijntí and nijn on ý hilles, and go to seek ý strai, and if ýen he found it, J sai truli vnto iou, he reioiseth moor of ý oon, ýen of nijntí and nijn ý hath not straied. So is it not iour faýers wil in heaven, ý oon of ýees litil ones schold perisch. Jf yi broýer faut against ýe, go ý wais and re-buuk him, between ýself and him aloon. Jf he gijv ear vnto ýe, ýou hast won yi broýer, Jf he giv no ear vnto ýe, taak iet oon or ij with ýe, ý bi ij or iij witnesses ^{asJeng} report everí matter might be ended. Jf he ýen give no ear to ýem let him be to ý lijk an heyen, and a toller. Truli J sai vnto iou whatsoever iou bijnd on erth, schal be bound in heaven, and whatsoever ie lous on earth schal be looused in heaven. J sai again unto iou ý if ij on ý earth agree about ani thing which ýei schal ask, it schal be had for ýem of mi faýer which is in heaven. For wheersoever ij or iij be gayerd togiýer in mi naam, J am ýeer in ý midst of ýem. Ýen cam Peter unto him, Sir said he hou often tijms schal mi broýer faut against me, and I schal forgiv him. Seven tijms. J sai not vnto ýe seven tijmes said Jesus, but seventee and seven tijms. ý k. of h. ýeerfoor is lijk vnto á man which is a king which wold cōm to accompt with his servants. And when he began to taak it, ý^{er} was a detter brought vnto him of x thousand talants. And wheeras he had nothing to paí, ý L.* bad he his wijf hijs childern and al ý he

γίεννα

στόματος
ῥῆμα σταθῆ
παρακύσῃ

περὶ παντός

μυρίων
ταλάντων

* ýe L. bad he his wijf, &c. i. e. ýe L. he bad his wijf, &c.

had schoold be sold, and his dettes yeerwith paied.
 77^a servant fel doun and boud himself to him and said.
 μακροθύμησον Sir bear with me and J wil pai iou al. \hat{y} L. pitijng \hat{y} is
 servant inwardli let him go and forgaav him his det.
 \hat{y} is servant going forth found oon of his fellow servantes
 δηνάρια which ought him an hunderd grootes. he took, and
 83 μακροθύμησον wrong him bi \hat{y} e neck saieng, Paí me \hat{y} \hat{y} ou ouest me.
 \hat{y} is servant fel doun and desired him, bear with me saieth
 he, and J wil pai \hat{y} e al. He wold not but went and cast
 him in prison vntil he had paied his det. His fellow
 servantes seing \hat{y} is deed, weer veri soor greeved, and
 cam and declaared al \hat{y} hool doinges to \hat{y} eer M^r. \hat{Y} en
 called his L. him and said vnto him. \hat{y} ou wicked ser-
 vant J forgav \hat{y} e al \hat{y} det, bicaus \hat{y} ou desiredst me.
 scholdest not \hat{y} ou have pitied \hat{y} fellow servant, as J pitied
 \hat{y} e, and his L. being angri deliverd him to tormentors
 vntil he had paid his det vnto him. So wil mi hevenli
 fayer do with iou, if ech of iou even from iour hartes do
 not forgive his broyer his* fautes.

* \hat{y} greak fauteth heer in \hat{y} nom-
 ber. for his broyer \hat{y} eer fauts
 can be no reason.

\hat{y} 19. Chapter.

μετῆρεν AND when Jesus had ended \hat{y} ^es saienges, he went from
 Galílee, and went into \hat{y} coostes of Judai beiond Jordan,
 and \hat{y} eer folowed him á great resort and he healed \hat{y} em
 \hat{y} eer. And \hat{y} Pharisais cam to trí him, and asked him
 whi \hat{y} er it is lauful for á man to diuorce him from his
 wife for everi cause. He answerd \hat{y} em \hat{y} us. Haav ie not
 red \hat{y} \hat{y} maker at \hat{y} begiñing maad \hat{y} em man and woman,
 And said, For \hat{y} s cause schal á man forsaak his fayer and
 his moyer and schal cleav vnto his wijf, and \hat{y} ⁱ two schal
 σάρεξ be oon bodí. \hat{y} ⁱ be \hat{y} eerfoor no moor ij but oon bodí.

ÿ yearfoor which god hath ioined together let not man sonder. yei sai vnto him whi yen did Moses cōmand him to give á bil of diuorce, and to loos himself from her. He saieth vnto yem bicaus moosees, did suffer iou to loos iourselves from yo^r wiifes for iour harthardnes. But it hath not been so from ÿ beginning. But J sai vnto iou. whosoever loouseth himself from his wijf except it be for whooredoome, and marieth an oyer, he adultereth, and whosoever marieth ÿ looused awaí, aduoutereth. His disciples said vnto him. Jf ÿ housbondes case stand yus with ÿ wife, it p̄fiteth not to marí. He said al men can not hold this point, But yⁱ to whom it is given. yeer be Eu-

More accurate
than A.V.

τὸν λόγον,
τῆτον

nouches, which weer
boorn so from yeer
moÿers woomb. and
yeer be Eunouches,
which weer gelded of
men, and yeer be Eu-
nouches which gelded
ÿemselues for ÿ k. of
heaven. He ÿ can hold
ÿis let him hold it.
ÿen weer yeer childern
brought vnto him to
lai his handes on ÿem,
and to praí. His dis-
cipils rebuked ÿem.

yⁱ weer wont in old tijm to cō-
mitt y^e keping of y^eer bed-
chambers to men, and bicause
y^e wold be out of feer of y^em,
y^ei cōmunli, in y^e est coutrees
gelded y^em, and so weer out
of dout of y^eer doinges. wheer-
upon it cometh to passe y^e y^e
gelded men be called in greek
Eunuches, y^e trutorn wheerof
is a chamber keper, or a bed
keper ἀπὸ τῶ ἐύνην ἔχειν. So
in y^e Actes was y^e queens cham-
berlain called.

προσεύχεται

But Jesus said vnto yem let yees childern aloon, and forbid yem not to cōm to me. For such oons is ȳ k. of heaven. And when he had laid his handes on yem, he departed yens. And lo yeer cam on and said vnto him. Good M^r what good schal J doo ȳ J mai have everlasting lijf. He said vnto him whi callest you me good. Noon but oonli god is good. Jf yō wilt enter into y life keep ȳ cōmandments. which saieth he. Jesus

answerd * you schalt not kil, you schalt not adoulter,

* you shalt not kil, for kil not
and so forth. It is cōmune to
y̅ hebrues to vse y̅ tijm to cōme
instead of á cōmandment. As
in y̅ Genesis,† Thi desire schal
be vnderneath y̅ power, and you
schalt rule it, for, look y̅ y̅ de-
sijr, be vnderneath y̅ power,
and look y̅ you rule it. And
again, Thí desijr schal be to y̅
husbond, for, look y̅ y̅ desire
be as y̅ housbond wil have it.

you schalt not steal,
you schalt beer no fals
witnes, honor y̅ faȳer
and yi moyer, and love
y̅ neighbour as y̅self.
y̅ yong man saieth vnto
him. J have kept al
yees thinges from mi
ioughth. What want J
els. Jf you wilt be
perfect saieth Jesus
vnto him, go and sel y̅
you hast and gijv it to
y̅ poor, and you schalt

have treasure in heaven, and cōm and folow me. And
when y̅ iong man hard yis point he went awaí sad. For
he had much possessions. yēn said Jesus to his discipils.
Truli J sai vnto iou y̅ y̅ rich schal hardli enter into y̅
kingdoom of heaven. And J saí to iou again y̅ it is

easier for a cable to
passe thorough á nedels
eíe, yēn for á rich man
to enter in to y̅ king-
doom of heaven. When
his disciples herd y̅s
yēi weer much astoon-
nied and said. who can
yēn be saved. Jesus
looked on yēm and said.

Although y̅ Suidas seem to
saí κάμιλος to be for á cable
roop, and κάμηλος for y̅ beast,
íet theophylactus on y̅ place,
and Cēlius lib: 4. cap. 18
taak κάμηλος to be booy y̅
beest and y̅ cable, as moost
reason agreeabli serveth heer.

Yis is vnpossibil to men, but to god al thinges be possibil.
yēn answered Peter and said vnto him, lo we haav for-
saaken al yīnges and folowed y̅. What schal we have
yēn. Jesus said vnto yēm, Je y̅ hav folowed me in y̅

† Gen: iii. 16. iv. 7.

gain birth when \hat{y} sön of man schal sit in \hat{y} throon of his glori, iou schal also sit on xij throones and iuge \hat{y} xij tribes of Jsrl. And everí on \hat{y} forsaketh his houses, or broyern or sisters, or fayer or moyer or wijf or childern, or groundes for mi names saak, he schal receiue an hundredfold and enherite everlasting lijf. Mani of \hat{y} first schal be last, and mani of \hat{y} last first. παλιγγενεσία

\hat{y} 20. Chapter.

FOR \hat{y} kingdoom of heaven is lijk unto an housholder, which went forth in \hat{y} daunig of \hat{y} daí to hijr workmen for his vijneyard, and he agreed with \hat{y} workmen for á groot a daí and sent jem into his vijníard, and *about δηναρís

three of \hat{y} clock, he saw oyers standing idel in \hat{y} cōmun place and saieth vnto \hat{y} m. go iou also into mi vijníard, and whatsoever is good reason J wil give iou. And \hat{y} ^{ei} went. He went forth agáin about \hat{y} sixth and ix hour, and did likewise, and about \hat{y} xi hour he went forth, and found oyer standing idil \hat{y} ^{er}, and saieth vnto

* \hat{y} rekening of \hat{y} houres be diuers. Everí man maketh \hat{y} daí and \hat{y} night xxiiij houres. but \hat{y} houres be diuers. Sūm diuide \hat{y} hoole tijme \hat{y} ^{er}rof into xxiiij equal partes, and call \hat{y} xxiiijth part an hour, sum diuide \hat{y} daí from \hat{y} rising of \hat{y} sōne vnto his going doune into xij houres and lijkwijse \hat{y} night, and maak \hat{y} longest daí in somer but xij houres, and \hat{y} schortest daí in soomer† xij houres too, and so according to \hat{y} length and schortnes of \hat{y} dais, \hat{y} houres also be lengthened and schortened. And after \hat{y} s vnēqualnes of houres did \hat{y} Jues reken \hat{y} ^{er} tijme. Wherefore \hat{y} ⁱ counted oon of \hat{y} clock alwai at \hat{y} sön rising, and six of \hat{y} clock at noon, and xij of \hat{y} clock at the sōnes going doune,

δικαιον

† winter ?

and iij of y̅ clock y̅ mid tijm betwene
y̅ sōn rising and noon, and ix of y̅
clock y̅ mid tijm between noon and
y̅ sōn going down. So y̅ twijs in y̅
year, in March, when y̅ Sōn entreth
into y̅ rām, and in September, when
y̅ Sōn entreth into y̅ waites, y̅^{er}
houres and ours be aloon,† at other
tijmes in y̅ Somer, y̅ⁱ be longer, and
in winter y̅ⁱ be schorter.

yem, whi stond
yow heer idil al y̅
hool daí, bicause
no bodí hath
hired vs saí theí
vnto him. Go iou
yēn saith he into
mi vineiard, and
what soeverschal
be reasonable J
wil iou y̅. At
night y̅ oowner of
y̅ vijniard saith
to his depute.
Cal in y̅ woork-
men, and give
them wages, and
begín at y̅ last
and so go on vnto
y̅ first. So y̅

ο δίκαιον

ἐπιτρόπῳ

When á man is not disposed to taak
paines himself in y̅ overseing of his
houshold matters, y̅^{en} he to whom
vnder vs we cōmit y̅ charge heerof,
is called in greek ἐπίτροπος, in latin
vicarius. And so vseth Aristotel him
in y̅ first of y̅ Politics and y̅ 4.
Chapter.

ἀνὰ δηνάριον

ἐποίησαν

δηνάριος

which cam about y̅ xi hour, received everí man a groot.
And yēi which cam first thought y̅ⁱ schold have received
moor, and y̅ⁱ received also everi man a groot. When
y̅ⁱ had received it y̅ⁱ murmured again y̅ good man of y̅
house and said y̅ y̅^{es} last wrought but oon hour, and
you makest yem equal vnto vs, who hath born y̅ burden
and y̅ heet of y̅ daí. He answerd on of yem, felow,
saieth he, J do y̅ no wrong. didst you not agree with
me for a groot. Taak yijn own and go y̅ waies. J wil
give yis last man as J give y̅. Js it not lauful for me in
mijn own matters to
An evel eie is an envious eíe, do what J wil. Js yin
bicause it thinketh thinges eie evel bicause J am

† aloon, i. e. all one.

good. So schal y^{e} last
be first, and y^{e} first
last, for mani be called
and few chosen. And
as Jesus was cōming
vp to Jerusalem, He
took his xij discipils
aside bi yemselves in
 y^{e} wai and said vnto
 yem . lo we go vp to

Jerusalem, and y^{e} sōn of man schal be deliverd to y^{e} hed-
pestes and scribes and † schal cōdem him to die, and
deliver him to y^{e} hethen, to laugh at him, to scorge him,
and to crucifie him, and y^{e} third daí yet schal he rise
again. Yēn cām zebedais moyer and her childern vnto
him, and sche bowed down herself, and asked á thing
of him. What wilt yow said he vnto her. Cōmand
saieth sche, y^{e} yees mi ij sōnes mai sit th'oon of y^{e} right
hand and th'other of y^{e} left hand in y^{e} kingdoom. yēn
answered Jesus ye know not saith he what ie ask. Can
ie drink y^{e} cup y^{e} J schal drink, and be wasched with y^{e}
wasching y^{e} J schal be wasched withal. We can sai y^{e}
to him. ye schal yēn drink mi cup saith he, and be
wasched with y^{e} wasching wheerwith J am wasched
awaí, but as for sitting on mi right hand and mi left
hand, it is not in mi power to give but vnto yem to
whoom it is prepared for of mi father. And y^{e} x. heer-
ing y^{e} , and y^{e} weer greved with y^{e} ij broyern. And Jesus
called yem vnto him and said. Je know y^{e} y^{e} pnces of y^{e}
beyen do overmaster y^{m} , and y^{e} greet men do overrule
yem. It schal not be so amongst iow, but whosoever
will be great amongst iow let him be iour waiter on,
and whosoever will be
chief among iow let y^{e} policie of cōmun welthes and

which it seeth to good for y^{e}
persons y^{e} have yem, and iug-
eth rightlí of nothing but
maketh y^{e} thinges better in
opinion yēn yēi be in deed,
and y^{e} men wors. wheervnto y^{e}
poete* did preteli maak yis.
Fertilior seges alieno semper
in ag^o.

* Ovid.

† and y^{e} schal, &c.

of \hat{y} scripture be cleen divers,
 \hat{y} oon mans order, \hat{y} o \ddot{y} er gods.
 who \hat{y} en p \ddot{r} ef \ddot{e} rreth policie to
 scripture, and mans order to
 gods word, he \hat{y} inketh mans
 wisdoom better \hat{y} en gods, and
 so beleveth not in god.

\hat{y} cōmun sort of men, and as
 on wold sai \hat{y} meíní be called
 in greek πολλοι, and \hat{y} eerfoor
 Christ noting himself not to
 cōm to di onlí for \hat{y} noble and
 welthi but also for \hat{y} lowest
 and baseſt sort to, saith he
 cam to raunsom maní, \hat{y} is \hat{y}
 cōmun people.

and said, Pitie vs Sir \hat{y} ow sōn of Daud. Jesus \hat{y} en
 stood and called vnto \hat{y} em, what wold ie saith he J
 schold do vnto iou. Sir sai \hat{y} ei to him \hat{y} our eies mai
 be opend. And Jesus inwardli pitieng \hat{y} em touched \hat{y} eer
 eies, and \hat{y} eer eies saw bi and bi, and *folowed him.

him be iour servant.
 even as \hat{y} sōn of man
 cām not to be waited
 on, but to wait on o \ddot{y} er,
 and to give his soule
 for \hat{y} raunsōming of \hat{y}
people. And when \hat{y} ⁱ
 went from Jericho \hat{y} eer
 folowed him a great
 prese, and lo ij blind
 men which sat by \hat{y} wai,
 heering \hat{y} Jesus passe
 bi, Cried out and said,
Pitie vs Sir, \hat{y} ou sōn of
 dauid, and \hat{y} prees re-
 buked \hat{y} em \hat{y} \hat{y} ^{ei} might
 hold \hat{y} eer peas, but \hat{y} ei
 cried so much \hat{y} moor

\hat{y} 21. Chapter.

AND when \hat{y} ei cam nigh to Jerusalem, and enterd into
 Bethphage beside \hat{y} hil of olives, \hat{y} ⁿ Jesus sent ij dis-
 cipils and said vnto \hat{y} em, go into \hat{y} village over against
 iou, and ye schal bi and bi find a sche as bound and a
 colt with her, loose her and bring her vnto me. And if
 ani man sai ought vnto iou answer, \hat{y} \hat{y} L. hath need of
 \hat{y} em. And he sent \hat{y} em awai bi and bi. Al \hat{y} is was
 doon \hat{y} \hat{y} word might be fulfilled which \hat{y} p \ddot{p} hete spaak.

* and \hat{y} ^{ei} folowed him.

Sai vnto y daughter of Sion saith he, lo y king cōmeth mild vnto y riding on an as, and a foole of an iooked as. And his discipils went forth and did as Jesus cōmanded yem, and brought y ass and y foole with yem, and laied yeer clooths apon yem and set him on her. And a veri great prease of men, did strow y^{eer} garmentes in y wai, and oyer cut bowes from y trees, and y presse y went afoor and folowed cried, Hosāna sai yⁱ to dauides ofspring, Blessed is he y cōmeth in y naam of y L. Hosāna in y highest. And when he was cōm to Jerusale, y hoole citi was

on a stirre, and asked who is yis, y people answered ys is Jesus y pphheet, who cometh from Nazareth a citi of galilee. And Jesus

went into y temple of god, and cast out al y bought and sold in y temple, and overthrew y monichangers stalles, and y dovesellers seates, and said vnto yem, Jt is writin, mi house schal be called an house of praier, and iou have maad it a dēn of theves, and y blind and lame cam into y temple vnto him, and he healed yem. The hed priestes and y scribes sawe y

marvails which he wrought, and childern crieng in y temple and saieng Osāna to dauides ofspring. yⁱ weer miscontented and said vnto him, heer iow what yees men saí. Jesus answered yem, Je. did ie never read y bi y mouth of babes and souklinges thow establischest y

Hosāna is as much as save vs we praí y, and at certein tijmes in y year a cōmun word vnto yem, but specialli at y feest of y tentes pitching.

y temple workes among y Jues stood al in offringes, and theerfoor were y^{eer} monichangers dovesellers and oyer marchandes to sel sich thinges as yei cōmunli usid to offer, and so bi outward giftes, costli to y giver and pfitable to y priestes, yei measured religion toward god. But Christ in this deed schewed what true worship in y temple god re-

κολλυβιστῶν

quired, first á mind lift vp vnto him, cleen for worldlines, leaning to his goodnes, and theerfoor th'appointed house for his outcalled people was called an house of praier, next charitable and godlí deades to y̅ help and relief of our neighbour, as helping y̅ poor, comforting y̅ discouraged, favoring y̅ poor widowes right, and defending y̅ fayrles from wrong, agreíng enemies together, and sich líjk, which be y̅ chief and p̅ncipal workes y̅ god requireth one of vs to do to an o̅yer. Wheery^{ees} want, algiſtes of moni vestmentes and o̅yer offringes be hypocritic afoor god, who first looketh for y̅ mind and her goodnes, next for y̅ bodí and his clēnes, thirdlí for an honest order of outward goods.

prais. And he left y̅em and went out of y̅ citee into bethania and y̅eer remained. And earlí in y̅ morning as he returned to y̅ citee he waxed hungrí, and seing á fig tree bi y̅ waí cām to it, and found nothing theeron but leves oonlí, and saieth vnto her. No frute heerafter at no time cōme of y̅. And y̅ fig tree was seered bí and bí, and his disciples seing y̅ marveled, and said. How did y̅^s fig tree so soon seer awai. Jesus answerd y̅em, truli saieth he J sai vnto iou, if ye hav faith and dout not, ye schal not onlí do y̅s point of

ἀρθητι

y̅ figgtree, but also if ie saí to this hil, be y̅ou removed and thrown in to y̅ see, it schal be doon, and whatsoever ie ask in praier, and beleve y̅ same, ie schal obtēin it.

λογον

And when he was cōme into y̅ temple, y̅ hed p̅ests and y̅ elders of y̅ people cam to him as he was teching, and said vnto him, bí what power doest thow y̅is, and who gaav ye y̅is power. Jesus answered y̅em, J wil ask iou saith he on thing, which if ie tel me, J wil also tel iou bi what power J do y̅^{ees} thinges. what think iou. Joa̅ns wasching from whens was it. from heaven, or from men. And yeí considerd y̅ matter with y̅emselvs and said, Jf we sai from heaven he wil sai vnto vs, whi y̅en

beleved ie him not. Jf we sai from men we fear ys
 presse of people. For everí man held Joań for a p̃pheet.
 And yⁱ answerd Jesus, we know not sai yⁱ. Nor J, saith
 he vnto yem, wil tel iou bi what power J do yes thinges. λέγω
 what think iou. A man had ij sōnes, and cām to y^e first,
 and said vnto him. Sōn go yōu yis dai and work in mi
 vijniard. he answerd, J wil not said he. he repented him
 afterwardes and went. and he cam to his second sōn,
 and said lijkwijsē. He answerd. Je sir saith he, and
 went not. whiyer of yes do† did his fayers wil. y^e first
 said yⁱ. Jesus said vnto yem, truli J sai vnto iou y^e tollers
 and harlottes goeth befor iou into y^e kingdoom of heaven.
 For Joań cam vnto iou in y^e waí of rightuousnes, and ie εν οδῷ
 beleved him not, but tollers and harlottes beleved him,
 and iou seing yis, did not iet repent iourselves y^e ie might
 beleve him. Heer also an oyer biword. y^{eer} was á cer-
 tein man an housholder, which maad a vijniard, and set
 an hege about it, and fastened him yeer a wijn presse, ὠρυζεν
 and bilt a tower, and he hired housbondmen to keep it, ἐξέδοτο
 and iorneid forth himself. and when y^e frute tijm cam
 on he sent his servantes to y^e housbondmen, to receiv his
 frutes, and sūm of yem yⁱ fled, sum yⁱ slew, and sum yⁱ
 stooned. He sent again oyer servantes moor in number
 yēn y^e first weer, and
 yēi served yem lijk-
 wijs. He sent after-
 wardes his sōn to yem,
 and said, yēi wil be in
sōm aw of mi sōn, but
 y^e housbondmen seing
 his sōn said y^e on to y^e
 oyer, yis is ye heier,
 cum let vs slee him,
 and kepe vnto vs his enheritanse. And yēi took him and

ἐδραυν. is to flee of y^e skiñ, and
 specialli of y^e hed and y^e neck.
 if it weer in y^e greek ἐδραυν, yēn
 it had* tq beet and scourge
 y^m. wheerfoor thoos iij wordes
 betoken y^e diuersitees of deathes
 which yēi cruellí did put his
 servantes vnto.

served yem

ἐντραπήσον-
ται

† two.

* had been.

αὐτῇ

λικμήσει

cast him out of \hat{y} vijniard and slew him. when \hat{y} owner of \hat{y} vijniard schal retorn, what wil he do to \hat{y} ees housbondmen. He wil destroie sai thei \hat{y}^{ess} noughtí men noughtilí, and wil hijr o \hat{y} er housbondmen to kepe his vijniard, which wil give him his frutes when \hat{y} e time serveth. Did ie never reed in \hat{y} scripture saith Jesus vnto \hat{y} em \hat{y} stoon which \hat{y} builders refused, is maad now \hat{y} \hat{y} hed corner stoon. \hat{y} s stoon cometh from \hat{y} L. and semeth marvelous to vs. J sai \hat{y} eerfoor vnto iou \hat{y} \hat{y} kingdom of god schal be taken from iou, and given to \hat{y} \hat{y} heyen \hat{y} bringeth forth \hat{y} frutes theerof. And he \hat{y} falleth on \hat{y} stoon schal be broosed, and on whom \hat{y} stoon falleth it wil drive him lijk dust awai.

And when \hat{y} hed pestes and pharisais had herd his biwordes, \hat{y} ei knew he spaak of \hat{y} em, and sought to catch him but \hat{y}^{ei} feared \hat{y} presse of people, for \hat{y}^{ei} took him for á p \hat{p} heet.

Jn fāning \hat{y}^{ei} do not oonlí avoid o \hat{y} er il sedes awai, but also clense \hat{y} corne from \hat{y} chaffe and dust, this separating of chaf and dust awai from \hat{y} good corne is called in greek λικμάν.

\hat{y} 22. Chapter.

γάμος

35

τεθυμένα

AND Jesus spaak vnto \hat{y} em in biwordes again after \hat{y} s soort. \hat{y} k. of heaven is lijk vnto á man who being á king maad á mariage feest for his s \hat{o} n, and sent his servantes to bid \hat{y}^{em} \hat{y} weer biddin to \hat{y} mariage feest, and \hat{y}^{ei} wold not c \hat{o} m. He sent again o \hat{y} er servantes saieng, t \hat{e} l \hat{y} em \hat{y} be bidden lo J have p \hat{r} epared mi diner, mi beves and mi fed waar* be killed, and al thinges redí, c \hat{o} m to \hat{y} mariage feest, and \hat{y}^{ei} not regarding this went

* waar, ware is commonly *something to be sold*. The word, however, does not appear to be applied to articles of food, as in the present case. In Neh. x. 31, Auth. ver. it is used in the sense of other goods *not victuals*.

yeer wais, sūm to his own ground, sūm to his mercat,
 oyer took his servantes and did yem despīte and slew
 yem. 7th king, when he hard yis, was verī angri and
 sent out his armie and slew yooos murderers, and burnt
 y^{er} citīe. He said yēn to his servantes y^e mariage feest ράμος
 is redī, but yooos y^e weer bidden be not worý to cōm, go ye
 yeerfoor into y^e crossinges of hie waies, and whosoever
 ie find yeer cal yem to y^e mariage feest. and y^{oo}s servantes
 went forth into y^e hie waies, and gayerd togiyer as mani
 as yēi could find good and bad, and y^e mariage feest was
 filled with geestes. But when y^e king cam in to see his
 geestes he saw a man yeer who had not on his mariage
 raiment. felow saith he to him, hou cām ie in hiyer and
 have not iour mariage garment. And y^e man was dōm
 yēn said y^e king to his waiters, bind him hand and foot
 and throw him into y^e vttermoost darknes, yeer schal be

y^e cōparatiue oftentimes for y^e
 superlative, as in Matthew y^e
 lesser in y^e kingdoom of heaven
 for y^e leest, and charitee is greter,
 for gretest in Saint Poule,* and
 heer vtter darknes for y^e vtter-
 moost.

weping and gnasching
 of teth, for mani be
 bidden but few choosen.
 yēn went y^e pharisees
 and took counsel hou
 y^e might in talk snaar
 him, and sent yeer dis-
 cipils and heroods ser-
 vants togiyer to him

and said, Maister we know y^e you art tru, and techest
 trulī goddes wai, and you carest for no man, nor re-
 garded not oni men person. Tel vs yeerfoor what
 thinkest you, is it laful to pai yearlí tribute to Caisar
 or no. But Jesus knowing yeer wickednes, whi do ie
trī me ie hypocrites saith he, schew me y^e tribut coín, and
 thei brought him a groot, and he asketh yem whoos
 image it was, and whoos onwriting. yēi answer him
 Caisars, give iou yerfoor, saith he yēn to yem y^e y^e is Cai-

* 1 Cor. xiii. 13.

sars to Caisar, and \hat{y} \hat{y} is goddes to god. Thej when \hat{y} ei had herd \hat{y} is, marveiled and left him, and went \hat{y} eer wai. At \hat{y} \hat{y} \hat{y} cam \hat{y} Saddoucais vnto him, who sai

ἀνδρασιν

σπίρμα

πλανᾷσθε

36

\hat{y} eer is no ^{rr}gainrising, and \hat{y} ei asked him, Maister said \hat{y} ei, Moses bad if á man die and have no childern, his bro \hat{y} er schold marí his wife, and rais vp childern to his bro \hat{y} er. \hat{y} eer weer among vs vij bre \hat{y} ern, and \hat{y} first after he was married died and had no childern and left his wife to his bro \hat{y} er, so lijkwijs did \hat{y} second and \hat{y} third whil \hat{y} ⁱ cam to \hat{y} seventh, and last of al \hat{y} wijf dijd. which of \hat{y} ^s seven schal \hat{y} wife be, for everí oon had her. Jesus answerd, Je wander saith he and know not \hat{y} scriptures nor \hat{y} power of god. For in \hat{y} vprising no \hat{y} er schal men mari nor women be married, but even as goddes angels be in heaven. But as concerning y^uprising of \hat{y} dead, haav ie not red what god said vnto iou. J am said he \hat{y} god of Abraham, and \hat{y} god of Jsaac, and \hat{y} god of Jacob. God is not \hat{y} god of \hat{y} deed but of \hat{y} liuing. And \hat{y} pres of peopil heering \hat{y} is weer astoonied at his lerning. When \hat{y} Pharisais herd sai, \hat{y} he had stopped \hat{y} Saddoucais mouyes, \hat{y} ⁱ gayerd \hat{y} emselves togi \hat{y} er, and oon of \hat{y} em being a lawer did ask him, and tried him. M^r. said he which is \hat{y} great cōmandment in \hat{y} lawe. Jesus answerd him. \hat{y} ou schalt love \hat{y} L. \hat{y} god with al \hat{y} hart, with al \hat{y} soule, and with al \hat{y} mind. \hat{y} is \hat{y} e first and \hat{y} greet cōmandment. \hat{y} second is lijk vnto \hat{y} is. \hat{y} ou schalt love \hat{y} i neighbor as \hat{y} iself. \hat{y} hool law and al \hat{y} p \hat{p} heets hang on \hat{y} ees ij cōmandmentes. And when \hat{y} Pharisais weer gayerd togi \hat{y} er Jesus asked \hat{y} em, what think iou saith he of Christ. whoos sōn is he. Dauids sai \hat{y} ⁱ. Hou \hat{y} en saith he to \hat{y} em doth Dauid bi \hat{y} spirit cal him Lord. \hat{y} L. saith he said to mi L. sit on mi right hand vntil J have maad \hat{y} ijn enmies á footstool vnder \hat{y} feet. Jf \hat{y} en dauid calleth him L. hou is he his sōn, and no man could answer him oon woord, nor durst after \hat{y} dai ani moor ask him ani thing.

ÿ 23. Chapter.

THEN spaak Jesus to ÿ pres of peopíl and to his discipils, and said. ÿ Scribes and Pharísais did sit in Moses chair. keep and do al ÿ ÿⁱ bid ie keep, but do not according to ÿeer workes. For ÿ^{ei} speak, and do not. For ÿei bijnd vp heui burdens and hardlí bearabil, and lai ÿem on mens scholders, but ÿ^{ei} wil not with ÿeer finger remoov ÿem. And ÿei do al ÿeer workes, ÿ ÿⁱ might be seen of men. and ÿei maak ÿem brood gardes,* and large weltes of ÿeer garmentes, and loov ÿ highest places in feestes, and ÿ chief seets in ÿeer meeting places, and to have curtesí doon to

ÿm, in ÿ cõmun places, and to be called rabbí. But be not iou called Rabbí. for iou haav oon leader Christ, and al iou be broÿern. Cal ie no man on ÿ earth fayr, for iou haav oon fayr which is in heaven. Be ie not called leaders, for ie haav oon leader Christ. And he ÿⁱ is gretest among iou let him be iour minister, and whosoever setteth

Al ÿeer religion standeth in outward doing, and schew of religion, void of an inward cleenes and true worschíp. ÿⁱ speak holilí, ÿⁱ maak straight orders, ÿ^{ei} have ÿ masck of good woorkes, ÿ^{er} gardes and weltes have saiengs of scripture embroyerd in, ÿ^{ei} have ÿ honor and estimacõ of vertue and holines given to ÿem, places of honor, naames of honor, but wheer is ÿ^{er} hart, wheer is ÿ first cõmandmēt kept.

* garde, or, guard—is an ornamental hem or border, and the word is used in this sense by Shakespeare. Much Ado about Nothing. Act i. Sc. 1.

“The body of your discourse is sometime guarded with fragments, and the guards are but slightly basted on neither.”

Also. Merchant of Venice. Act ii. Sc. 2.

“Give him a livery
More guarded than his fellows.”

*This note is
irrelevant.*

*Chas. Ke. uses “gardes” for
phylacteries, literally,
“guards,” “preservatives.”*

vp himself schal be abased and whosoever abaseth
 37 himself schal be set vpper.

Al \dot{y} ^s meaneth not to taak awaí
 oÿer dutí indeed, or speeth of
 honor \dot{y} we ow bí nature to our
ἐμπροσθεν parentes, and bi polící to our
εἰσερχομένους superiours, which both god
 confirmeth, and charges vs to
 honor \dot{y} em, but in true worschip
 and religion, we give no such
 superioritee of näl* and polite
 names for religion itself, wheer-
προφάσει in god wold have vs cleave
 vnto him, and honor oÿer vnder
 him and for him. And ÿeer-
 foer who in \dot{y} s case doth not
 raÿer obej god \dot{y} en man, and
κρίμα forsaketh not his faÿer and his
 moÿer and his childern for his
 cause is not worÿi him.

προσῆλτον

freschman, and \dot{y} being doon ie maak him twijs as much
 an helimp as iourselves.

ὀφείλει

Wo be to iou blind leaders who saí, whosoever swereth
 bí \dot{y} temple it is nothing, but whosoever sweareth bi \dot{y}
 gold of \dot{y} temple he is bound to perform it, vel,† he
 fauteth. Je foolish and blind men. whiÿer is ÿe gold
 or \dot{y} temple \dot{y} haloweth \dot{y} gold moor, and whosoever
 swereth by \dot{y} 'alter it is nothing, but whosoever sweareth
 bi \dot{y} gift on it, he is bound to pform it. Je folisch and
 blind men whiÿer is \dot{y} gift greter or th'alter \dot{y} haloweth
 \dot{y} gift. He ÿerfor \dot{y} swereth bi \dot{y} 'alter swereth bi it and
 bi al \dot{y} is on it, and he \dot{y} swereth bi \dot{y} temple swereth bi

* näl, natural, or national.

† vel, Lat. or.

it, and bi him \dot{y} dwelleth it, and he \dot{y} sweereth bi heaven sweereth bi \dot{y} seet of god, and bi him \dot{y} sitteth yeeron.

Wo be vnto iou scribes and pharisais hypocrites, for ie tith mint dil and comin and leve vndoon right, pití, and faith, \dot{y} waightier points of \dot{y} law. thees thinges it was iour duti to do, and iet not to overslip \dot{y} oyer. Je blijnd leaders which do strain awai \dot{y} gnat,* but swallow do \dot{y} Cameel. ἀνηθον
κρίσιν

Wo be vnto iou scribes and Phariseis hypocrites, for ie clense \dot{y} outward part of \dot{y} cup and \dot{y} disch but \dot{y} insijd is ful of robri and vnstaidnes. you blind pharisei ἀκρασία clens first \dot{y} insijd of \dot{y} cup and \dot{y} disch, \dot{y} yeer outside also mai be cleen.

Wo be to iou Scribes and pharisais hypocrites, for ie be lijk graves \dot{y} be plasterd over, which seem beautiful outwardli, but within \dot{y} ⁱ be ful of deed boones and al vncleenes, so iou outwardli appear iust to men, but inwardli ie be ful of hypocrisi, and al vnlau-

\dot{y} ⁱ who folow yeer lustes in meetes and drinkes, and frothing \dot{y} bodie, and think bi corruptnes of minde \dot{y} to be best for yem, yoos be called ἀκόλαστοι, and \dot{y} faut ἀκολασία; but whoos reason vnderstondeth what is to be doon, and bi knoulege holdeth what is best, but \dot{y} wildnes of his affections carieth awai his reason and knoulege, who schold have staid rayser and brideld \dot{y} affections, and so foloweth his lust of eating drinking and

* "strain awai \dot{y} gnat." Gr. οἱ δυνιζοντες τὸν κώνωπα. The meaning of the word δυνίζω, to strain, is not to make a violent effort in swallowing, but to filter. The language of the authorized version, "strain at a gnat" conveys the former idea to the mind: but Cheke's, "strain awai the gnat," τὸν κώνωπα, i. e. the gnat which floats in the cup, conveys the latter. It is worthy also of remark, in support of Cheke's rendering of the word δυνιζοντες, that the allusion throughout the whole passage is to drinking and not to eating: for the word καταπινοντες, which, both by Cheke and in the authorized version is rendered swallow, literally means drinking down.

frothing, y^i be called in greek $\acute{\alpha}\kappa\rho\alpha\tau\epsilon\iota\varsigma$ and yeer faut $\acute{\alpha}\kappa\rho\alpha\sigma\iota\alpha$. which we mai cal rightlí vn-
staid, and vnstaidnes. fulnes. Wo be to iou
scribes and pharisais
hypocrites for ie bild
 y^i graves of y^i propheetes,
and dresse vp y^i tombes

of y^i iust and saí, if we had been in our fayeres dais, we
wold not have been cōmuners with yem of ye p^p heetes
blud, and so iou witness of iourselves, y^i Je be y^{er} chil-
dern y^i slew y^i p^p heetes. and iet look ie fulfil iour fayers
measur. ie serpentes and ofspringes of adders, how can
ie fle from helles ponischment. lo yeerfoor J send vnto
iou propheetes and wise men and lerned men, and sum
of yem ie schal kil, and crucifie, and sūm of yem ie
schal scourge in iour meeting plaaces, and ie schal
psequut yem from citee to citee y^i al y^i iust blud which
hath been sched on y^i earth sins y^i blud of Abel y^i iust
vnto y^i blud of Zachari y^i sūn of barachi, whoom ie slew
between y^i temple and y^i alter, might fal on iou. Truli J

sai vnto iou, al yees thinges schal light on y^s ^{stock}kind. O
Jerusalem Jerusalem, which hast killed y^i p^p heetes and
stoned thoos y^i weer sent to thiself, how often wold J
have gatherd together y^i childern, even as y^i bird ga-
yereth togiyer her chickens vnder her winges and ie wold
not. lo iour house schal be left wild vnto iou. For J
sai vnto iou y^i from hensforth ie schal not se me, vntil
ie saí blessed is he y^i cōmeth in y^i L. naam.

y^i 24. Chapter.

WHEN Jesus was going awaí, and went from y^i temple,
 y^{n} cam his disciples vnto him, to schew him y^i bijdinges
of y^i temple. But Jesus said vnto yem see ie not al this
—Truli J sai vnto iou yeer schal not be left heer oon
stoon apon anoyer, which schal not be loused awaí. And
when he had sit on y^i hil of olives hijs discipils cam vnto

ὁφεί-
λει
ἔχειν

38

γραμματεῖς

γενεά

him ápart and said vnto him. Tel vs when scha* ýes
 thinges bee, and what schal be ý taken of ý cōming
 and of y'end of ý world. Jesus answerd, Se saith he ý
 noon deceiv iou. For mani schal cōm in mi naam and
 sai J am Christ, and schal deceiv mani. for ie schal
 heer of warres, and speking of warres. look ie be not
 trobled. For al thees must cūm to passe. and iet
 schal ýer not be an end. For oon nation schal rise
 against an oýer, and kingdoom again kingdoom, and
 ýeer schal be hunger and pestilens, and erthquaakes in
 divers places. Al ýees thinges schal be ye begining of
 grefes. ýen schal ýei deliver iou to be trobled and ýⁱ
 schal put iou to death, and ie schal be hated of al na-
 tions for mi naames saak, ýen schal mani fal awai, and
 on schal betrai an oýer, and on schal haat an oýer.
 And mani fals ppheets schal rise vp and schal deceiv
 maní, and bicaus ý vnlafulnes schal much encreas ý
 peoples loov schal wax cold. But he ý abideth to ý
 end he schal be saved. and ýis gospel of ý kingdoom
 schal be preched thorough ý hoole world, and witnessed
 to al ý heýen. And ýen schal th'end cōme, but whe†
 ie se ý cursednes of desolation, which was spooken of
 bi daniel ý ppheet, standing in an holi place, let him ý
 redeth mark it, ýen let ýem in Juri flie vnto ý hils, let
 not him ý is in his hous abov go down to tak ani thing
 out of his hous, and he ý is in ý feld let him not retorn
 back again to fetch his clootthes. wo be to ýem ý be
 great with child, and ýem ý give suck. But prai ý iour
 flight be not in winter nor on ý Sabbot daí. For ýen
 schal ýeer be greet miserí, and sich as hath not been
 sins ý begining of ý world, vnto ýis dai, nor after schal
 not be. And except ýees dais wer schortend, no man
 schold bee saved. but for ý chosens saak ýees dais
 schal be schortened. ýen if a man sai vnto iou, Lo Christ

ἀκούας

ἀγάπη τῶν
πολλῶν

εἰς μαρτύριον

νοεῖτω

39

σάρξ

* schal.

† when.

is heer or heer, beleev him not. For yeer schal rise fals Christes and fals p̃pheets, and yei schal work great tokens and wonders, in so much ỹ, if it weer possibil, ye chosen schold be deceived. lo J have fortold iou yis. Jf yeerfoor yei sai vnto iou. lo he is in ỹ wildernes go not forth, lo he is in ỹ closets beleve yem not. For even as ỹ lightening goëth from ỹ east, and scheweth even unto ỹ west, so schal ỹ sōn of mans presens be. For wheer soever ỹ Carcas is yiȳer wil ỹ egles be gayerd. And bi and bi after this wretched tijm be past, ỹ sōn schal be darkened, and ỹ moon schal not give her light, and ỹ sterres schal fal from heaven, and ỹ powers of ỹ heavens schal be schaken, and yēn schal ỹ sōn of mans token appear in ỹ heaven, and yēn schal al ỹ schires of ỹ earth lament, and schal se ỹ sōn of man coming in ỹ cloudes of heaven with power and much glorie. and he schal send forth his angels with á loud sounded trumpet, and yei schal gayr togȳer his chosen from ỹ iiij windes, from th'oon end of ye heavens to ye oyer. And lern yis biword of ỹ fig tree. When heer branches be oons tender, and her leves bud forth, know ie ỹ somer is neer. So when ie see al yees thinges know ie ỹ it is even at hand.

φυλαι

ἐπὶ θύραις

γενεά

ἐγκαίμίζοντες

Truli J sai vnto iou yis age schal not pas vntil al yees thinges be doon, heaven and earth schal pas awai but mi saieng schal not pass awai. As for ỹ dai and ỹ hour no man knoweth no not ỹ angels of heaven, but oonli mi faȳer. Euen as Noës tijm was, so schal ỹ sōn of mans cōming be. For even as in ỹ tijm afoor ỹ flood men weer eating and drinking, marijng, and bestowing yeer childern, vntil ỹ tijm ỹ Noë cam into ỹ ark, nor yei knew not whil ỹ flud cām and destroied yem al, even so is ỹ son of mans cōming, yēn schal two be in ỹ ^{contree,} feld, and y'oon taken and y'oȳer forsaken. ij schal grijnd in oon mil, and y'oon taken

and y'oyer forsaken. Watch yerfoor for iou know not what tijm iour L. wil cōm. But know yis y̅ if y̅ housholder knew at what watch y̅ thief wold cōm, he wold watch and not suffer his hous to be broken vp. διορυχθῆναι
 Be iou yerfoor redí, for iou can not gess what tijm y̅ sōn of man wil cōm. y̅ servant yerfoor who is a faithful and á wise servant, whoom y̅ L. hath set over his meíní to give yem meat in convenient tijm, and his L. θεραπείας
 findeth him doing so at his cōming, is happí. trulí J sai unto iou, he wil give him y̅ order of al y̅ he hath. But if he being a il servant saí to himself, mi M^r κύριος
 tarieth long or he cōm, and so begin to beet his felow servantes and to eat and drink with y̅ dronken, y̅ servantes M^r. wil cōm at á daí vnlooked for, and at an hour vnknown of to him, and wil cut him on sonder, and give him sich part as hypocrites hath. y̅eer schal be weping and gnasching of teth.

ŷ 25. Chapter.

YEN schal ŷ kingdom of heaven be lijk vnto ten virgins which took yeer laampes and went to meet y̅eer bridegroom. And fíve of yem weer fooles and fíjv wíse. y̅ fooles when yⁱ took y̅eer lampes took noon oile with yem, y̅ wíse took oíl in y^{er} vessels, when yⁱ took y̅eer laampes. And while y̅ brijdgroom taried longē, y̅ei al slombred and slept. About midnight y̅eer was á crí, lo y̅ brijdgroom cōmeth, go forth to meet him. y̅en roos al y̅ees virgins, and furnished y̅eer lampes. y̅ fooles said y̅en to y̅ wijse, give vs sūm of iour oíl for our lampes be out. y̅ wijs answerd. y̅eer is not y̅en sufficient for μήποτε
 vs and for iou. but go rayer to yem-y̅ sel it, and bi for iourselves. And whil y̅ei went to bí it, cōmeth y̅ brijdgroom, and y̅oos y̅ weer redí went in with him to y̅ marriage, and y̅ door was schit, afterward cam y̅ oyer

virgins and said L. L. open vs ^{Sir Sir} y door. He answerd, J sai truli to iou saith he J knou iou not. Watch yerfoor for iou knou not y dai nor ye tijm when y sön of man

will cöm. For ^{it is even lijk} even as á man, y went forth, called his serväts and deliverd yem his goods, and to ye oon he gaav vijfv talantes, to y ooÿer ij, to ye oÿer oon, everí oon according to his power, and he went foorth bí and bí. yen went he which had received five talantes and occupied yem, and gat ooÿer five talantes. and lijkwijse he y had ij talantes, gained also oÿer ij. but he y received oon, went and digged y ground, and hid his masters silver yeer. not long tijm after cömeth y M^r. of yees servantes, and entreth into an accompt with yem, and he who received five talantes, cãm to him and brought him ooÿer five talantes. Sir saith he ie deliverd me five talantes, lo J hav gained with yem oÿer vijfv. wel good and faithful servant, saith his M^r vnto him, you haast been faithful in á litil. J wil give yee ye ordning of a

τάλαντα *εις χαράν* great deal, go you in yÿer, wheer y M^r delighteth to be. yen cam he who had received ij talantes. Sir saith

he you deliverdst me ij talantes, lo J have gained with yem oÿer ij talantes. wel good and faithful servant saith his M^r vnto him, bicause you hast been faithful in a litil, J wil give yee ye order of a great deal, enter in yÿer, wheer y M^r delighteth to be. But he which had received oon talant cam to him. Sir saith he J knou y you art a sower man, you repest wheer you soowedst not, you gayrest wheer you hast doon no cost, and J

χαράν

διεσκόπισας

fearing this went and hid y talent in y ground, lo you haast yijn own. His good ententes not truli directed serveth not áfoor god, m^r answerd him. you nor neglecting and vnusing of noughtí and slouthful servant, saith he. his cömmandmentes and wais knowest you y J reep wheer J soowed not,

and gayr wheer J bestoowed no cost. you schold
 yeerfoor haav put out mi moní to ý tablers, and yen at τραπεζίται •
 mi retorn J schold have received mijn own with gain. τόκω
 taak yeerfoor ýis talant from him, and give it him ý hath
 x talantes. For everí man ý hath,* schal haav given

him, and he schal have
 plentí, but from him ý
 hath not even ý he hath
 schal be taaken from
 him. And throw this
 vnprofitable servant
 into y'uttermoost dark-
 nes. yeer schal be
 weeping and gnasching
 of teeth. When ý sön

* á pretí even wordíng in have,
 which oon wai betookeneth ý
 possessing of ý thing, y'oyer
 waí y'using of ý is possessed,
 as ἐπίστασθαι doth to ý greekes,
 and maní oyer wordes, wheer-
 of y'oon significōn is κτήσις
 and y'oyer χρήσις.

of man cōmeth in his glori and al his holí angels with
 him, yen schal he sit on ý throon of his glori, and al ye
 heyen schal be gayerd afoor him, and he schal pluck
 out y'oon from y'oyer, as ý schepherd plucketh out ý
 schepe from ý kiddes, and schal set ý scheep on his ἐρίφων
 right hand, and ý kiddes on his left. yen schal ye
 king saí to yem on his right hand. Cōm ie blessed of
 mi fayer, enherite ý kingdoom prepared for iou sins ý
groundworkes of ý world weer laied. For J was hongri
 and ie gave me meat, J was thrustí and ie gaav me drink,
 J was a stranger and ie harboroud me, J was naked and
 ie cloyed me, J was sick and ie visited me, J was in
 prison and ie cam to me. yen schal ye rightuous an-
 sweer, Sir schal yei saí when sau we ye hungrí and fed
 ye or thrustí and gave ye drink, when saw we ý a stranger
 and harbord ye, or naked and clooyed ye, when saw we
 ye sick or in prison and cam to ye. ye king schal an-
 sweer yem. Truli schal he saí J tel iou, whatsoever
 iou haav doon to oon of mi leest brethern, ie hav doon
 it to me. yen schal he saí to yem on ye left hand, go
 from me al ie cursed into everlasting fíjr, prepared for ý

devel and his angels. For J was hongri and ie gave me no meet, J was thrustí, and ie gav me no drink, J was á stranger and ie harboroud me not, J was naked and ie cloýed me not, J was sick and in prison and ie visited me not. yēn schal yēi answer him Sir, sai yēi, when saw we yē hongrí or thurstí, stranger or naked, sick or in prison, and did not serve yē. He schal yēn answer yēm. Truli saith he J tel iou. Jn so much as ie have not doon it to oon of yees litil oons, ie haav not doon it to me. And thoos schal go vnto everlasting ponischmēt, and y̅ Just unto yē lijf everlasting.

ŷ 26. Chapter.

γραμματῆς

AND it cam to pass when Jesus had ended thees saienges, he said to his discipils, Ye knou y̅ after ij daí schal Easter be, and y̅ sōn of man schal be deliverd to be crossed. y̅n weer* y̅ hedpriestes y̅ lerned men and yē elders of y̅ peopil in to y̅ hedpriestes court, who was called Cafapha. and y̅ⁱ took councel togiyer y̅ yēi might catch Jesus bi sum craft, and slee him. But yēi said it might not be on yē holidai, leest yēer weer sum stirre among y̅ peopil. And when Jesus was in bethaina, in Simon y̅ lepers hous, yēer cam an woman to him having an alabaster box of veri costli ointment, and poored it on his hed, as he sat at meat. His discipils seing y̅ weer discontented. To what purpoos, said yēí, is yīs waast. For yīs ointment might hav been soold for much, and given to y̅ poor. Jesus knowing yīs said to yēm. whi put ie yīs woman to troble, for sche hath wrought á good work on me. yē poor schal ie haav alwais with iou but me ie schal not haav. For sche who hath poored yīs ointment on mi bodí, hath doon it to burí me. Trulí J sai vnto iou y̅ wheersoever in y̅ hool

* yⁿ weer assembled togiyer.

world yis gospel schal be preched, [†] which sche hath doon schal be spooken of, to her praise. Yēn oon of ^{μνημόσυνον} ^ο xij, who was called Joudas Jscariot, cam to [†] hed-priests and said, what wil ie give me, and J wil deliver him to iou. And [†] yei appointed* him 30 silverlinges. ^{ἀργύρια} And from [†] tijm forward he sought á good occasion to deliver him to yem. [†] [†] first dai of [†] vnlevened cam [†] y discipils to Jesus. Wheer wilt you sai yei to him schal we prepaar for ye to eat [†] y Easter. Go iou saith he into [†] Citee to sich á man, and sai vnto him. Mi tijm, saith [†] y M^r., is at hand, J and mi discipils wil keep Easter with [†] y. And [†] y discipils did as Jesus had comanded yem, and maad redí his Easter. And when it was laat he set him down with his discipils, and, as yei weer eating, Truli, saith he, J tel iou [†] y oon of iou schal betraí me. And yei being much greved began to saí everí oon to him. is it J Sir.

He [†] dippeth his hand mi veri frend and nigh ac- in [†] y disch with me, quaintans, for yooos moost schal betrai me. Suerlí cōmunli eat and drink with [†] y sōn of man goth his men. wai, as it is wrítin of

him. But wo be unto [†] y man, bi whoom [†] y sōn of man is betraid. Jt had been good for [†] y man if he had never been boorn. Judas yēn who betraid him spaak unto him, Js it J M^r mijn, quoth he. yēn said he. So you ^{σὸ εἶπας} ^ο saist. And as yei weer eating Jesus took breed, and after he had said grace† he braak it and gave it to his disciples. Taak said he, eat, yis is mi bodí, and when he

* To appoint, is to settle any thing by compact. See Gen. xxx. 28, and Judges, xx. 38. Auth. ver.

† "said grace." Gr. εὐλογήσας. Auth. ver. "blessed it." The margin of the authorized version has, "Many Greek copies have, gave thanks," Cheke had originally rendered εὐλογήσας as well as εὐχαριστήσας, ver. 27, *blessed it*: but subsequently altered the former to *said grace*, and the latter to *given thanks*.

πολλῶν

good

44

πειρασμόν

had taken ye cup and given thanks, he gave it yem. Drink ie al said he of yis. For yis is mi blud, which is of y new testament, which is sched for y people for forgiveness of siñes. J sai unto iou J wil not drink hensforth of yis fruut of y vijn, vntil y dai when J wil drink new with iou in mi fayers kingdoom. And after yei had praised god, yei went forth to olives hil. yen saith Jesus to yem. Al ie schal fal from me to night. For it is writin, J wil strike y sheepherd, and y sheep of y flock schal be scaterd. but after y J am risin, J wil go befor iou into galilaí. Peter answerd. Jf al men saith he to him wold fal from ye, iet wil J never fal from ye. J tel y trulí saith Jesus vnto him, y yis night, befor ye Cockcrow you schalt dení me thries. Jf J schold die with ye, saith Peter vnto him, J wil not deni ye, and lijkwijse said al y discipils. yen went Jesus with yem into a place called gethsemanee, and saith to his discipils. Sit ie doun heer whil J go and praí ionder, and he took peter with him and Zebedais ij sōnes and began to be greved and ful of pain. yen saith Jesus unto yem. J am even lijk to die for sorow, tari heer and watch with me. And when he had goon a litil from yem he fel on his face, and praid. Mi fayter saith he if it be possibil let yis cup go from me, houbeit not as J wil but as you wilt, and he cōmeth to his discipils and found yem sleping. How so can ie not watch oon hour with me, watch and praí y ie enter not into trial. y spirit is redí, but y flesch is week. y second tijm again he praíd, Mi fayter, saith he, if yis cup can not pass from me, y wil be doon, and he retorned and found y^{em} sleping again. For yeer eies weer hevi. and he left yem yeer, and went again and praied y third tijm and said the saam thing. yen cōmeth he to his discipils. Sleep now saith he and rest ie, lo ye hour is cōm, and y sōn of man is deliverd into y sīners handes. rise let vs go. lo mi betraier is at hand. And whil he was speeking

thus, lo Judas on of y xij cam and with him a great cōpani with swerdes and staaues from y hed priests and elders of y peopil. His betraier gaav yem á tooken. Whoomsoever, saith he, J schal kiss, he it is, taak him. And bí and bí he cam to Jesus, al hail M^r mijn saith he, and he kissed him. Jesus said vnto him. Felow, wheerfoor art you heer now. yen cam yei and laid hand on Jesus and took him. And loo on of yem y weer with Jesus put out his hand, dreu out his sword, strook y hed priestes servant, and cut of his ear. yn said Jesus to him put vp yi sword wheer he schold be. For everi men* y draueth his swerdes schal perisch with swerde. whi thinkest thou, y J can not now desir mi fayer, and he wil aid me with moor yen xij legions of λεγεῶνας angels. Hou schold yen ye scriptures be fulfild, y it must be yus . Jesus at yat tijm said to y pres of peopil yeer. Je cōm forth with swerdes and staves to taak me as J weer as thief. J sat with iou daili, and tought iou in y tempil, and ie took me not. But al yis is y y p̃pheets writings maí be fulfilled. yen forsook him his discipils and fled. And yei took Jesus and brought him to Caiaphas y hed priest, wheer y lerned men and y γραμματεῖς elders weer gayerd. But Peter foloued him afar of even vnto y hed bishops court. and he enterd in and εὐλῆν sat among y servantes to see yend . ye hed priest yen and yelders and ye hool councel, sought fals wítnes again Jesus y yei might put him to death, and yei found noon, and although mani fals witnesses cam in yei found nothing. Afterwardes cam ij fals witnesses, yis 45 man sai yei said J can pluck doun y church of god and ναὸν within ij daies bild it vp. And y hed priest roos and said vnto him. Answerest you nothing. what schal yees men condēn y . but Jesus held his peace. yen καταμαρτυροῦσι spaak y hedpriest. J coniure y in ye naam of y liuing

* Cheke had originally written, "al men y^t drau yeer swerdes."

κολαφίζειν
ῥαπίζειν

ἀνλή

ῥήματος

god, y you tel vs whiyer you be Christ y s \ddot{o} n of god. Jesus said vnto him you haast said so. Houbeit J sai vnto iou from hens forth schal iou see y s \ddot{o} n of man sit on his right hand y is pouer itself, and c \ddot{o} m in y heavens cloudes. y en rent y hed priest his garmentes, and said y he had speek blasphem $\acute{\imath}$. what need we ani moor witnesses. lo nou haav ie herd his blasphem $\acute{\imath}$. What think iou? y ei answerd. He is wor $\acute{\imath}$ i to di, sai y ⁱ. y en spit y ei in his face and buffeted him, o $\acute{\imath}$ yer smoot on y face. fortel vs Christ, sa $\acute{\imath}$ y ei, who is he y striketh y e. Peter sat without in y Court. And y eer c \ddot{o} meth an handmaiden vnto him. Euen you , saith sche, wert with Jesus y galila $\acute{\imath}$. He y eer denied it afoor al and said, J knou not what you saiest. And as he was going forth into y gaathous, y eer sau him an o $\acute{\imath}$ yer wench, and sche said to y em y weer y eer. Euen y is man was with Jesus y Nazwra $\acute{\imath}$. And he denied it again with an ooth, y he knew not y e man. A litil after cam y standers b $\acute{\imath}$ and said unto Peter. Truli you art oon of y em for y speche bewraie th y e. y en began he to curs and swear y he knew not y e man. and b $\acute{\imath}$ and b $\acute{\imath}$ y Cock creu. And Peter rememberd Jesus wordes y he said vnto him, y befoor y cock croweth you schalt thries deni me, and he went out and wept bitterl $\acute{\imath}$.

y 27. Chapter.

ἡγεμόνι

ἄμα

AND ver $\acute{\imath}$ earl $\acute{\imath}$ y next da $\acute{\imath}$, al ye hedpriestes and y e aldermen of y people, took councel again Jesus y y ⁱ might put him to death, and y ei bound him and brought him to Pontius Pilate y p \ddot{r} esident. y en Joudas his traitor, seing y he was cond \ddot{e} ned, did forthink himself, and brought again y xxx silverlinges to y hed priestes and y e aldermen, and said, J have s $\acute{\imath}$ ned in betraieng y e giltles bloud man. What is y to us, said y ei, look you

to it. And he threw y silverlinges in y Church and went his wais, and so departed and hong himself. ye hed priestes took vp y silverlinges and said, It is not lauful to put yem in to y Corbon, bicaus yei weer y κορβαν
price of bloud. yei took counsel
 togiyer, and bought with yem \acute{a} y pce of a mans
 potters ground to burí strangers deeth.
 in. Wheerfoor y ground is called
 y bloudground to yis daí. yen was Jeremi y p pheets
 saieng fulfilled. And yei took xxx silverlinges saith 46
 he ye price of ye valewed, whoom yei bought of y chil- τιμήσασθαι
 dern of Jsrt,* and yei gave yem for \acute{a} potters ground,
 as y L. appointed me. Jesus stood befoor y p̄sident
 and y p̄sident asked him. Art you saith he y king
 of Jues. Thou saiest so, said Jesus unto him. And
 when he was accused of y hedpriestes and aldermen,
 he answerd nothing. yen said Pilaat unto him, herest
 you not hou mani thinges yei charge ye with. And καταμαρτυ-
ρῶσι
 he answerd him to never a word, insomuch y y p̄s-
 sident marveiled much at it. About yis feast y p̄sident
 was wont to deliver a prisoner to y peopil, whoom
 yei wold. And yei had yen a notable prisoner called
 barabbas. And when yei weer gayerd togiyer Pilat
 said to yem . Whoom wil ie y J deliver unto iou, barab-
 bas, or Jesus y is called Christ. For he knew y yei
 had brought him in for envie. And as he sat on his παρίδωκαν
 iugment seat, his wife sent vnto him. Haav you nothing
 to do saith sche with y Just man. For J haav been
 much trobled yis daí with him in mi dream. But ye δναρ
 hedpriestes and y eldermen psuaded y people, y yei
 schold asck barrabas, and put Jesus to deeth. y p̄sident ἀπολίσσωσι
 answered. which of yees ij, saith he to yem , wil

* Gr. $\delta\upsilon\ \epsilon\tau\iota\mu\acute{\eta}\sigma\alpha\nu\tau\omicron\ \acute{\alpha}\pi\omicron\ \upsilon\iota\omega\upsilon\ \iota\sigma\tau\alpha\eta\lambda$. The margin of the author-
 ized version has "Or, whom they bought of the children of Israel." This
 rendering is completely identical with that of Cheke.

ie \dot{y} J deliver \dot{iou} . Barabbas \dot{sai} $\dot{y}ei$. what schal J do
 with Jesus, \dot{saith} Pilaat unto \dot{yem} , which is called Christ.
 let him be crossed \dot{sai} $\dot{y}ei$ al. What hurt hath he doon
 \dot{saith} \dot{y} $\dot{p}r\grave{e}sident$. But $\dot{y}ei$ cried \dot{y} moor, let him be
 crossed \dot{sai} $\dot{y}ei$. Pilaat seing \dot{y} it was no boot, but $\dot{ra}yer$
 troble cam of it, he took water and wasched his handes
 befor \dot{y} people. J am $\dot{g}iltles$ \dot{saith} he of $\dot{y}is$ iust mans
 bloud. look \dot{iou} on it. Al \dot{y} people answerd. His
 blud \dot{sai} $\dot{y}ei$ be revenged on us and our childern. $\dot{y}en$
 he deliverd \dot{yem} barabbas, and scourged Jesus and de-
 liverd him to be crossed. $\dot{y}e$ $\dot{p}r\grave{e}sidentes$ souldiars $\dot{y}en$
 carieng Jesus into $\dot{y}e$ $\dot{c}\ddot{o}mun$ hal $\dot{ga}yerd$ $\dot{y}e$ hool band
 unto him, and vnraieng of him, put on him á scarlet
 mantil, and writhing together á croun of thistels, $\dot{y}ei$
 put it on his hed, and á reed in his hand, and bowing
 $\dot{y}eer$ knees befor him scorned him, and said, al hail
 king of $\dot{y}e$ Jues, and spit at him, and took $\dot{y}e$ reed, and
 bet him on \dot{y} hed, and when $\dot{y}ei$ had mocked $\dot{h}im$, $\dot{y}ei$
 pluckt of his mantil, and put on his clooyes again, and
 caried him awaí to be crossed. and as $\dot{y}ei$ went $\dot{y}ei$ found
 á Cureenaieen whoos naam was Símoon, him $\dot{y}ei$ com-
 pelled to cari \dot{y} crosse. And when $\dot{y}ei$ cam to golgotha,
 \dot{y} place, which is as much to \dot{sai} as $\dot{y}e$ sculplace, $\dot{y}ei$ gav
 him vinegar mixt with gal to drink, and when he had
 taasted on it, he wold not drink. And after $\dot{y}ei$ had
 crossed him $\dot{y}ei$ cast lottes and diuided his garments, \dot{y}
 \dot{y} $\dot{p}pheets$ $\dot{sai}eng$ might be fulfilled. $\dot{y}ei$ haav diuided
 mi garments amongst $\dot{y}em$, and $\dot{y}ei$ haav cast lots for
 mi cloying. And $\dot{y}ei$ sat and kept him $\dot{y}eer$. And $\dot{y}ei$
 set his caus in writing over his hed. YIS IS JESVS
 YE KING OF IVES. $\dot{y}eer$ weer $\dot{y}en$ crossed with him
 ij theves, oon of $\dot{y}e$ right hand, and an oyer on $\dot{y}e$ left.
 And $\dot{y}ei$ \dot{y} passed bi, did speek il on him, and schaked
 $\dot{y}eer$ heddies at him. $\dot{y}ou$ \dot{y} couldst destroi $\dot{y}e$ tempil
 \dot{sai} $\dot{y}ei$ and in iij daies build it again, saav $\dot{y}iself$ now,
 if $\dot{y}ou$ be goddes sön cöm down from $\dot{y}e$ cross. $\dot{y}e$ hed-

παραάβοντες
πραιτώριον

ἀκανθῶν

47

ἰβλασφύμενον

priestes lijkwise, ye leerned men, and ye eldersmen scoorned γραμματεῖς
 him, He haath saaved oyer, sai yei, but himself he can
 not save, if he be king of Jsrt, let him cū down from ŷ
 cros now, and we wil beleve him. He haath trusted in
 god, let him nou deliver him if he wil haav him. For J
 am gods sōn said he. And ye thieves ŷ weer crossed
 with him did vpbraid him with ye saam. But from ŷ
 sixt hour vnto ŷ ix hour, al ye
 hool earth was derk. And about frō noon to iij of
ŷ ix hour Jesus cried with a greet ŷ clock.
 voice, Elí. Elí. lama sabacthani.

ŷ is as much as, mi god, mi god whi haast you for-
 saaken me. And sum of ŷem ŷ stood yeer heering ŷis
 said ŷ he call for elias. And bí and bí on of ŷem
 ran and took a sponge, and filled it with vineger, and
 put it on a reed, and gave it him to drink. And ŷ re-
 sideu saíd. Soft, let vs se whiyer helias cōm to save
 him or no. And Jesus cried again with a great voice,
 and ielded vp ŷ ghoost, and lo ŷ vail of ŷ church was
 torn into ij partes from ŷ top downwarde, and ye erth
 quaked, and ŷ rockes weer toorn asonder, and ye graaves
 weer opend, and mani deed saintes bodies did rijs again,
 and cam out of yeer graves after his rising again and
 cam into ŷ holi citee, and did appear to mani. and ye
 hunderder and his men ŷ kept Jesus, seing y'earthquake
 and oyer thinges ŷ weer doon, weer much afraid and
 said, suerli he was goddes sōn. yeer stood mani women
 afar of to see, which had folowed Jesus from galilai to
 serve him, among ŷ which was Marí magdaleen, and
 Marí James and Jwses mojer, and Zebedais sōnes mojer.
 And when it was laat, yeer cam from Arimathái á rich
 man, whoos naam was Joseph, who was also á discipil
 of Jesus. ŷis man cam to Pilaat and desired Jesus
 bodí. Pilaat ŷen cōmanded ŷ ŷ bodí schold be given
 him. And Jwseph took ŷ bodí and wrapped it in cleen
 līnen, and laid it in a new graav of his oun, which he

παρασκευῇ

had hewed out of ^ῥ rock, and he rolled a greet stoon to ^ῥ graaves brink, and went his wais. yeer was Mari Magdaleen and an oyer Mari sitting over against ^ῥ graave. ^ῥ morow after, which was ^ῥ dai folowing ^ῥ good fridaí, ^ῥ hed priestes and ^ῥ pharisais weer gayerd befoor Pilaat, and said Sir, we remember ^ῥ ien deceiver said, whil he was iet alijv. J wil rijs again after iij dais. Cōmand yeerfoor ^ῥ graav to be saafi kept til ^ῥ iij dai be past, leest his discipils cōm and steal him and tel ^ῥ peopil ^ῥ he is risen from ^ῥ dead, and ^ῥis last error schal be wors ^ῥen ^ῥe first. Pilaat said to ^ῥem. ye haav á watch of iour own, go iour waies, keep him saffi, ie know how wel inough. And ^ῥei went and kept ^ῥ graav saafi with watchmen, and besides ^ῥ ^ῥⁱ set ^ῥeer seales on ^ῥ stoon.

^ῥ 28. Chapter.

ON ^ῥ sabbot daí, at night, when ^ῥ first daieslight of ^ῥ week began to daun, mari magdaleen and an oyer mari cām to look on ^ῥ graue, and loo yeer was a great earth-quaak. For y'angel of ^ῥ L. cam down from heaven, and cam ^ῥiyer, and rolled awai ^ῥ stoon from ^ῥ brinke and sat down apon it, and his face was lijk lightening, and his cloying whijt lijk snow, and ^ῥ kepers did schaak for fear, and weer lijk dead men. And ^ῥ angel spaak to ^ῥ women, fear iou not, saith he. J know ^ῥ ie seek Jesus who was crossed. He is not heer, he is risen as he told iou. Cōm and se ^ῥ place wheer ^ῥ L. lai, and go quickí and tel his discipils, ^ῥ he is risin from ^ῥ dead, and lo he is goon befoor iou to galilaí, yeer schal iou se him. lo* J have told iou. And

* ^ῥ greekes said ^ῥei went quickí awaí from ^ῥ tomb
 ἑρρηκα, the latins, with fear and great gladnes, to
 dixi. schew it vnto his discipils, and
 as ^ῥei went to schew his discipils
 it, lo Jesus met ^ῥem and said al hail. and ^ῥei cam unto

him, and took him bi y^e feet and bowed doun unto him.
 yem said Jesus unto yem fear not, go

.

* * The remainder of verse 10, and the ten following verses, which conclude Cheke's translation of St. Matthew's Gospel, are wanting in the original MS. Without doubt, for reasons given in the Introduction, the last leaf was lost before the MS. came into Archbishop Parker's possession. At any rate the MS. must have been imperfect in this particular, when, together with other original papers, it was bound up in the volume No. CIV. of the Archbishop's collection of MSS.

ruleth and ordereth al thinges,
and y cause theerof is vnseen
and vnknownen vnto vs, we cal
hap and chanse, although in
deed yeer be nothing doon
without his counsel, no not y
falling down of a litil bird or a
heer of oons hed, who worketh
al thinges in al men.

of galilaí, and was
wasched of Joa ñ in
Jordaan. And as soon
as he cam vp from y
water, he saw y hea-
vens departed,* and y
ghoost to cōme down
lijk á doov on him.
And yeer cam á voice
from y heavens, you

art mi wel beloved s on , with whom J am wel cōtented.
and bí and bí- y ghoost threw him in to y wildernes, and
he was yeer in y wildernes foortí daies tempted of y
devil, and he was among wild beestes, and gods mes-
sengers ministerd vnto him.

After y Jwa ñ was put in prison, Jesus cām into galilee,
and preeched y gospel of goddes kingdoom, and said y

time is now expired, y ^{fulfilled} kingdoom of heaven is nigh, re-
pent and belev y gospel. And Jesus walking bi galilees
seas side, saw Simon and andrew his bro y er casting
nettes into y sea, for yei weer fischers, and Jesus said
to yem , Cōme after me, and J wil maake iow mens
fischers. and y^{i} bi and bi left yeer nettes and folowed
him, and he went a litil funder from yens , and saw
Jaames zebebais sōne, and Joa ñ his bro y er, mending
theer nettes in y bote, and he called yem bí and bí, and
 yei left Zebedaí yeer fa y er in y boot with his hi j ndes, η
híred servants, and went after him. and yei cam into
Capernaüm, and

πεπλήρωται

ἀμφίβληστρα

* The word depart is similarly used in the Liturgies of 1549, 1552, 1559,
and Scotch Liturgy. See Keeling's Liturgiæ Britannicæ, Form of So-
lemnization of Matrimony.



APPENDIX.





APPENDIX.

LETTER OF KING EDWARD VI. TO QUEEN CATHERINE PARR.

EPISTOLA, SCRIPTA MANU PROPRIA SERENISSIMI REGIS ED-
WARDI VI. AD DOMINAM KATHERINAM REGINAM, RELICTAM
REGIS HENRICI VIII. DATA 30 MAIL.

Cū non procul abs te abessē, et quotidie me te uisurum sperarē, mihi optimū uidebatur non omnino ad te literas dare. Literæ enim sunt cuiusdam et memorię et benevolentię longe absentii signa. Sed ego, petitione tua tandē accensus, non potui non ad te literas mittere. Primū, ut tibi gratū faciam, deinde uero ut tuis literis respondeā benevolentia plenīs, quas e Sancto Jacobo ad me misisti. In quibus p̄mū ponis ante oculos tuū amorē erga patrē meū, Nobilissimæ memorię Regē; deinde benevolentia erga me; ac postremo pietatē, scientiam, atq; doctrinā in sacris literis. Perge igitur in tuo bono Incepto, et prosequere patrē amore diuturno, ac exhibe mihi tāta signa benevolentia, quæ semper hactenus in te sensi; et ne desinas amare et legere sacras literas, sed semper in eis legendis pseuera. In primo enim, indicas officium bonę coniugis et subiecte; in secundo, ostendis laudem amicitię tuę; et, in tertio, tuā pietatē erga deū. Quare, cū ames patrem, non possū non te vehementer laudare; cū me ames, non te iterū diligere; et, cum verbū dei ames, te colā et mirabor ex animo. Quare si quod sit, quo possū tibi gratum facto uel uerbo facere, libenter prestabo. Vale. Tricesimo Maij.

*. Hæc Epistola, ut videtur, scripta est A.D. 1547.

CHEKE'S LETTERS.

- No. I. To Mr. Parker, Chaplain to Queen Anna Boleyn, in behalf of Bill a poor scholar.
- No. II. To Dr. Parker, promising his interest to procure him a pension on account of his loss of the Deanery of Stoke College.
- No. III. To Martin Bucer, congratulating him on the recovery of his health.
- No. IV. To Dr. Parker, condoling with him on the death of Bucer.
- No. V. To Dr. Parker, Dean of Lincoln, at Cambridge.
- No. VI. To Cardinal Pole, entreating his favour and protection.
- No. VII. To Queen Mary, petitioning for his liberty, dated from the Tower of London.

I.

EPISTOLA JOANNIS CHEKE AD M. PARKER,

IN QUA EUM ORAT UT D. BILLUM PAUPEREM SCHOLAREM
REGINÆ ANNÆ BOLEYN COMMENDET.

AUDEO equidem, pro veteri tuo erga me fauore, familiariter impetrare, Vir honestissime, vt tantum petitioni meæ honestæ tribuas, quantum cōmodo tuo facere potes. Hoc in caussa est. Accepimus, & constans apud nos fama est de Nobilissimæ Reginæ magnificentia; quæ, cum immensum quendam modum erga studiosos late patuit, nunc sit adaucta multū & amplificata, quod ad compendii nostri p̄mo quoq; aŋo reditum dissoluendum spectat. Intelleximus autem nuper in se recepisse Reginam hoc vt faceret, & promisisse, vt, si qui tenui in re & in egestate positi, quorum præterea morū ingenuitas & candor aliquis ingenii præluceret ad virtutis & frarum studia, libenter se illorum nomine dissoluturam, atq; illorum nōie perscripturam, modo illi significatio detur aliqua vel per D. Skippum, vel aliquem ex vobis qui Clarissimæ Reginæ à sacris estis, qualem se gerat & qualem se ostendat moribus ac eruditione. Jam v^o* cum nos habeamus apud nos adolescentulū literatum & honestum, qui & rerū cognitione abundat & integritate morum, qui venisset in sociorum numerum ad tempus Paschatis, nisi quod ex hoc ære exire non potuit, & pecuniam istam nequibat habere expeditam. D. Billum, multum à te desidero & requiro, vt aliqua via ad Re-

* v^o, vero.

ginā perferatur, esse adolescentulū graui paupertate oppressum; cui iter ad victum suū interclusum est, quod colligere certam pecuniam nequeat, quam nūerare ante debeat quam societatem inire posset. Quod si cures pro tua humanitate faciundū, facies rem valde piam & sanctam, quod p̄moues ad studia & bonas ītras eos, quibus paupertatis malū ingrauescit. Id si ante oīm sanctorū feceris, dupliciter demereberis nos tibi, & quod illū in locum suū curabis restitui, & quod alij dabis ansam in eius locum, quem nunc habet, veniendi. Est enim solēne nobis ad festum sanctorum omnium creare novos discipulos, qui in vacua eorum loca veniant, quos ante hoc tempus abiisse hoc munere cognouerimus. Ergo hoc facto nos duplicē reportabimus cōmoditatem, & tu vna ex re duplicē capies laboris tui fructum. Me aut in infinitum tibi deuinctum habes. Vale.

Cantabrigiæ. Pridie. Michaelis

Tuus si quid p̄t

JOÃNES CHEEKUS.

Generoso Viro

M̃ro Parkaro

Reginæ à Sacris.

. Scripta est hæc epistola, ut videtur, A. D. 1535: quo anno vocatus est Parkerus in aulam Annæ Reginæ, 30^o Martii, et à sacris constitutus.

II.

LETTER FROM SIR JOHN CHEKE TO DR. PARKER,

PROMISING HIM TO EXERT HIS INTEREST TO PROCURE
HIM A PENSION FOR HIS LOSS OF THE DEANERY
OF STOKE COLLEGE.

M^r DOCTOR. after moost hartie Cōmendacōns. J am as diligēt in yo^r behalf as J wold be in mine owne; and labor as sore that ye mai thinke yo^rself to have founde sōme kinde of frendship at mi hande, as J thinke indede J have received at yo^r. When the Cōmission is ones cōme out, yow and yo^r shall be the firste, to whome pencōns shall be apointed, and for yo^r parte J truste so ordered, that no pensionarie better.—the time is not now longe, within this sevenight or litle more it is thought ye shall be dispatched. Wherefore ye nede not muche now to accombre yo^rself with anie vnquietnes of delaie, thinking that rateable ye shall be dispatched with the best and soonest. fare ye well. the vij of June. from Westmester.

Yo^r assured

JOAÑ CHEKE.

. This letter was probably written in the course of the year 1547; Parker having resigned the Deanery of Stoke on the 1st of April in that year.

III.

EPISTOLA JOANNIS CHEKE AD MARTINUM
BUCERUM,

IN QUA GRATULATUR EI QUOD VALETUDINEM RECUPERASSET.

AUDIO té firmiorē esse factū, & oēm ægritud^{is} tuæ languorē quæ te adflixerat, repulsū esse. de éo vehemēter sicuti *deō ago grās deo †prī oīm consoloñ, quī ex tanta magnitud^e morbi eripuit, & ad munus tuum suscipiēdū in Ecclīa & obeundū confirmavit. Sed vide nè te nimis acrē initio prębeas, & plus suscipias q6 ‡ imbecillitas valetud^{is} tuæ ferre possit. Jta est laborandū vt nō q6 cito, sed q6 dū hoc efficere possis cogitetur. Jllud Paulī διευρῶ δλιγῶ χρόν q6 latē pateat scis, & q^m§ in oēs actiones vitæ diffundi possit. Hoc apud te facio, quod vt aliis facerē nūq6 impetrare à meipō poteram, vt remissior & temperatiōr in nimia hac tua ac penē intollerabílī contētionē mentis sis. Magnitudo enim illūs supra vires intenta frangit corpus, & minus habile ad mediocriā conanda facit.

De Sleidanī caussa & cęterorū sic hēto. || D. Cantuariensis benevolus sed tardus est caussarū Patronus, & in hac re opus est consiliario Regio idq, ea aī ¶ magnitud^e qua par est, ad honestas caussas cū moderoē & iudicio suscipiendas. Si quando ευκαιρία pretervolat,

* debeo.

‡ quam.

|| habeto.

† patri omnium consolationum.

§ quomodo.

¶ animi.

facilius queritur q̄ invenitur. Ego hortari Cant.^{em} non
cesso, & quod preterea possū efficio. Benè vale.

grenuici. 1550. 11. Maij. 4. Ed. 6.

Tuæ dignitatis
Studiosissimus

JOAÑ CHECUS.

Amico suo Chariss.^o
D. Martino Búcerō
Professori The^ologico
Cantabrigie.

. There is written on the back of this letter in Bucer's handwriting,

Recepi 14. maii
non te respond.

IV.

LETTER FROM SIR JOHN CHEKE TO DR. PARKER,

CONDOLING WITH HIM ON THE DEATH OF BUCER, AND IN-
FORMING HIM THAT HE HAD SPOKEN IN FAVOUR OF HIS
WIDOW TO THE LORDS OF THE COUNCIL.

J HAVE deliuerd th'uníuersítee lres to ȳ K. M. and spoken
with ȳ L. of ȳ councel, and with mi L. of Canturburie,
for M^{res} Bucere, J dout not but sche schal be wel and
worthili considerd. Th'universitee hath not doon so
great honor to M^r Bucer, as honestee and worschip to
themselves, the which if thei wold contíne in as thei
cease not to cōpláin, thei might be a great deale better
p̄vided for, then thei think thei be. But now com-
plainíng outright of al other men, and mending litil in
themselves, make theer frendes, rather for duti toward

lerning then for ani desert of the studentes, schew thear good willes to th'universitee. Houbeit if thei wold have sought other to recover or to encrease the good opinion of men, thei could not have devised whearin bi moor duti, thei might worthili be cōmended then in folowing so noble a man with such testimonie of honor as the child ought to his father, and the lower to his superior. And although J dout not but the K. M. wil p̄vide sūme grave lerned man, to maintein goddes true learning in his universitee, yet J think not of al lerned men in al pōintes ye schal receiue M. Bucers like, whither ye consider his deapnes of knowlege, his earnestnes in religion, his fatherlines in life, his authoritee in knowlege. But what do J cōmend to iow M. Bucer, who know him better, and can prais whome ye know trulier. J wold wisch ȳ ȳ is wanting now bi M^r Bucers death, ȳ men wold bi diligens and wisdom fulfil in themselves, and ȳ thei hear praised in others labor to obtēn themselves, whearof J think ye be a good stai to sūme vnbridled yong men, who have more knowlege in the tonges, then experiens what is comeli or fit for their life to cōme.

J prai yow let M^r Bucers bookes and scrolles vnwritin be sent vp and saved for the K. M. ȳ he chusing sich as schal like him best, mai retorn the other without delaí, except M^{re} Bucer think sūm other better thing to be doon with them, or sche schold think sche schold have losse bi them, if thei schold not be in her ordring.

J do not M^r Parkar forget yo^r frendschip schewd to me aforetime, and am sorí no occasion serveth me to schew mi good wil, but assure yo^rself ȳ as it lieth long and taketh root depe in me, so schal the time cōme J trust wherin ye schal vnderstonde the frute thereof the better t'endure, and surelier to take place: which mai as wel schortli be, as be differd, but good occasion is al. The Lord kepe yow, and grant th'universitee so much encrease of lerning and godlines, as thees causes mai

cōpel ye vnwilling men to be aschamed not to do for them. From Westmester. 1551. 5 Ed. 6. the 9 of Marche.—

Yo^{rs} assured

JOAÑ CHEEK.

Tó his lovíng frend
Mr D. Parkar, Mr
of Benet Colleḡe in
Cambríḡe.—

V.

LETTER FROM SIR JOHN CHEKE TO DR. PARKER,

DEAN OF LINCOLN, BEING THEN RESIDENT IN CAMBRIDGE,
ON THE MISCONDUCT OF SOME YOUNG SCHOLARS
OF THE UNIVERSITY.

J AM sorí to see ŷ lightnes of yong heedes, who bícause ŷⁱ have attained to sum lerning, be bold t'abuse theer wittes, and passe ŷ boundes of honestee. Jf lérning tech not sobernes to yong men, obediens in subiectes, honestee in al degrees, what schold we do with lerning, seing we have knowleḡe inough of owr self, without studí and school, to do vngraciousli. But as yow schal not be ŷ last, ŷ schal find such vnthankfulnes of vnexperienced scholars, so have ye not been ye first, and yeerfoor do wiseli in bering soberlí such hedlong raschnes as overthroweth ŷ vser. J am glád again to see him called hoom if he be trulí called, and do not dissemble with necessitee t'over-cōm ye tijm. But yow schal easli perceiv ŷ bí his demenor and compani, according wheerunto yow schal do wel to order him.

But yow must let al toward wittes vnderstond, ŷ

when \bar{y}^i go beiond lerning to diffame learning, $\bar{y}^t \bar{y}^i$ must not be favored for \bar{y}^e er own learning, but ponished iustli for other mens lerning. Wheerfoor J am glad to see not oonli \bar{y}^t succeſſe of \bar{y}^s , but also trust it wil be an example for o \bar{y}^e r heerafter how \bar{y}^i preſume to much on \bar{y}^e mselves, and venture furder \bar{y}^e n \bar{y}^e er learning and wittes can honestli lead \bar{y}^e m.

Th' ancor of mi ſuit reſteth much in yow, wheerof J trust at london to cōmun with yow. Thus with mi wiſes and min hartī cōmendacōns to yow and yo \bar{r} wiſe, J bid yow fare wel in \bar{y}^t Lord. From Cheekstook. \bar{y}^t 6. of Februari. 1552. 7. Ed. 6.

Yo \bar{r} s assured

JOAÑ CHEEK.

To \bar{y}^t right worſchipful
Mr. D. Parkar
Dean of lincoln
at Cambrige.

VI.

EPISTOLA JOANNIS CHEKE AD CARDINALEM POLUM,

ORANS UT SIBI IN GREMIUM ECCLESIAE JAM REDUCI SIT
BENIGNUS.

FINĒ cōtentionū non disputatio, sed submissio facit. Ego, ex C. X. consilio et auctoritate, a uarietate doctorum ad ecclesiae unitatem accedo. In quo est C. x. de consilio grās ago, et de successu deo. precor A. C. x. ut hac mea sententia, quia uir doctus et pius ecclesiae Pauline decanus C. x. tradet, quemadmodū non est a me ad tempus ficta, Sic sit C. x. accepta et oīs reliquę de me

questionis finis. Magnū hēo* de uirtutibus tuis, de pietatis et clementię laude, de doctrina humilitatis fiduciam. Vellem te mei et pietatis et literarum etiā aliqua ex parte studiosi non nullam rationem hñe.† Reliquum spero uite meæ cursum talem futurū, ut grā tua et fauore non indignus uidear. quę necessarię sunt meæ hoc tempore petitiones, eas D. decanus Celsitudini tuę exponet. In quibus etiā atque etiam supplex peto ut me inues. Dñs. C. x. seruet. Londini, e turri. 15. Julij. (1556). C. T.‡ Addictissimus

JO. CHECUS.

VII.

LETTER FROM SIR JOHN CHEKE TO QUEEN MARY,

PETITIONING FOR HIS LIBERTY.

PLEASETH yt yo^r ma^{tie} to vnderstande, that in matters of religion, J haue declared my full mynde vnto yo^r ma^{tie}, by yo^r virtuous and learned Chaplen, M^r Deane of Paule: Trusting that as it is truly mynded of me, So yo^r highnes will agreablye receaue it. J beseche yo^r ma^{tie} therfore, as J haue been & am yo^r faythfull subiecte, whom J do as gods mynister faithfully hono^r & serue, that yo^r highnes will haue that opinion psent of me, that my faithfulness, J truste, & dutie hereafter shall sheue vnto yo^u. And J truste, amonge many obedient & quyet subiects, w^{ch} god storeth yo^r highnes with, J shalbe found, though not in habilitie of other qualities, yet in will & readynes, & obedience of yo^r

* habeo.

† habere.

‡ Celsitudini Tuæ.

Lawes, & other orders of religion, as gladd to serue and obeye as any other: Desyering yo^r ma^{tie} most humblie to fauor suche poore suyte for my Libertie, as M^r Deane shall make to yo^r ma^{tie} in my behalfe. Almightye god psper & encrease yo^r ma^{tie} in all hono^r & godlynes. ffrom yo^r ma^{ties} Touer of London the 15 of Julie. 1556.

Yo^r ma^{ties} moste humble and
obedient subiecte. JO. CHEKE.

* * The foregoing letters of Sir John Cheke are all contained in the MSS. volumes, Nos. CII. CVI. CXIV. and CXIX. belonging to the Library of Corpus Christi College, Cambridge. The first of them is found in the volume, No. CXIV. entitled, *EPISTOLÆ PRINCIPUM*. It is most decidedly an autograph, and is briefly referred to by Strype in his *Life of Cheke*, ch. i. § 2. The second, third, and fourth are likewise decided autographs, with the seals and directions in like manner attached. They are part of the contents of No. CXIX. a volume, which bears for its title, *EPISTOLÆ VIRORUM ILLUSTRUM*. Of these three, Strype has printed at full length the Letter to Dr. Parker concerning his pension; (*Life of Cheke*, ch. ii. § 5;) but has given extracts only, in English, of the other two. (*Life of Cheke*, ch. iii. §§ 6 and 8.) The fifth letter is contained in the volume, No. CVI. which bears the following inscription at the beginning: "Hic liber sic consarcinatus est in gratiam eorum, qui post hoc procancellarii vel procuratores vel taxatores futuri sunt in Collegio Corporis Christi Cantabr. ut ex rebus gestis ipsi aliquid judicent." The sixth is preserved among other valuable documents in No. CII. It follows immediately after the written declaration by Cheke, *propria manu*, "De veritate corporis et sanguinis Domini in eucharistiâ, ex patribus;" and seems to form a part of one and the same document, sent by him to Cardinal Pole through the Dean of St. Paul's. Strype briefly notices this letter, (*Life of Cheke*, ch. v. § 4,) but does not give any extract from it. The last letter, namely, that of Cheke to Queen Mary, in which he petitions for his liberty, is likewise found in No. CII. but it does not appear to be an autograph. It is written on the back of the letter addressed to Cardinal Pole, and is plainly in a handwriting different to that of Cheke. It is however the identical copy referred to and printed by Strype, (*Life of Cheke*, ch. v. § 4,) and is likewise remarkable for the significant annotation, *Homines sumus*, written on the margin of it by Archbishop Parker, with reference to the "woful fall," which, says Strype, "this good man made to save a poor life." The letter, stated to be the original one, has lately been printed, *verbatim et literatim*, by Sir Henry Ellis, principal librarian of the British Museum, in a volume of "Original Letters of Eminent Literary Men of the Sixteenth, Seventeenth, and Eighteenth Centuries," printed for the Camden Society. "It stands," says Sir Henry,

" appended in the Lansdowne volume to the autograph of his declaration, *De veritate corporis, &c.*" in a similar manner to that in which Cheke's letter to Cardinal Pole is appended to the autograph of the same declaration in No. CII. of the MSS. volume belonging to Corpus Christi College.

It will be readily seen from a collation of the two printed copies, by Sir Henry Ellis, and in the present volume, that the differences between them are merely literal and orthographical, except in two cases. For instance, with respect to the date of the letter, the Lansdowne MS. gives it as the 25th of July : but in the Parker MS. it is evidently written, 15 of Julie. The latter date, however, corresponds exactly with the date of Cheke's Latin letter to Cardinal Pole, written from the same place, and upon the same subject, namely, the recantation of his religious opinions. This recantation was made in a most public manner before the Queen on the fourth day of October in the same year, being ushered in by an oration of Dr. Feckenham ; and it certainly affords us matter of much discussion as to the magnanimity of Cheke, when we contemplate this dark and glaring blot upon his character. We wish the deed had not been done. We know that it ought not. We feel that it was sinful to have done it. But we must not, while we justly condemn and lament it, be forgetful of Archbishop Parker's truly Christian and charitable remark, *Homines sumus* : " We are men." Cheke died of shame and regret, in consequence of his recantation, Sept. 13, 1557, carrying, says Fuller, " all good men's pity with him."

In this volume are three Fac-similes :—

- I. Fac-simile of the Original MS. of St. Matthew's and St. Mark's Gospel To face page 27.
- II. Fac-simile of King Edward the Sixth's Letter to Queen Catherine Parr To face page 109.
- III. To be placed at the end of the volume.

GLOSSARY

Of uncommon words, and words which are used in a particular sense by Sir John Cheke in the foregoing Translation : compared with the corresponding words in the Authorized Version of the New Testament.

CHEKE.	CH. VER. AUTHORIZED VERSION.	
aches.....	viii. 15 fever	fever pains.
acrids.....	iii. 4 locusts	<i>ἀκρίδες</i> , Gr.
advoutri.....	v. 27 adultery	<i>avoutrie</i> , Fr.
ai	vi. 13 for ever ...	to eternity.
aldermen	xxvii. 1 elders	<i>aeltermann</i> , Germ. elder or war- den.
aloon	xiv. 23 apart	alone.
aloon, <i>note</i>	xx. 3	all one ; alike.
apon	iii. 16 upon.	
appointed	xxvi. 15 covenanted for	settled by compact for.
astoonied	xix. 25 amazed	see Dan. iv. 19, Auth. Ver.
avoided	xiv. 22 sent away	dismissed ; made to retire.
balie	xx. 8 steward	<i>baillie</i> , Fr.
bedreed	ix. 2 lying on a bed.	
bewrai	xii. 16 make known	discover. See Matt. xxvi. 73. Auth. Ver.
bi	ii. 12 to	by the way of Herod's place of residence.
biwordes	xiii. 3 parables	parallel stories, not relating di- rectly to the things spoken of.
bloudground ...	xxvii. 8 field of blood.	
bloud-man	xxvii. 4 blood.	
caus	xxvii. 37 accusation	charge, or subject of complaint.
chimnei	xiii. 42 furnace.	
conquerr	v. 44 despitefully use	treat as a <i>conquered</i> enemy.
coopled together	i. 18 came together	united in marriage.
corbon	xxvii. 6 treasury ...	<i>κορβαν</i> , Gr.
crossed	xxvi. 2 crucified.	
darnel	xiii. 25 tares	<i>lólum temuléntum</i> , bearded dar- nel.
debitee of y ^e fourth part ..	xiv. 1 tetrarch	one to whom the fourth part <i>owed</i> allegiance.
departed	Mark i. 10 opened	a chymical term, denoting the separation of particles from one another.
depute	xx. 8 steward	<i>deputé</i> , Fr.
develds	viii. 28 possessed with devils.	
dil	xxiii. 23 anise	<i>ἀνιθον</i> , Gr.
dow	iii. 16 dove	still so pronounced by the com- mon people in Norfolk.

CHEKE.	CH. VER.	AUTHORIZED VERSION.
drag	iv. 18	net net <i>drawn</i> along the bottom of the water.
easter	xxvi. 2	feast of the passover.
ensured	i. 18	espoused affianced ; betrothed.
extreem	xi. 12	violent.
for	ii. 22	in the room of.
forpointed, <i>note</i> ..	xvi. 17	..... fore-appointed ; pre-ordained.
forsaiers, <i>note</i> ..	xi. 13	..... prophets.
forschewers, <i>note</i>	xi. 13	..... prophets.
forthink	xxvii. 3	repented direct his thoughts to his former conduct.
forwhile	xiii. 21	dureth for a while an unsteady, changeable person.
freschman	xxiii. 15	proselyte.
frosender, <i>note</i> ..	x. 5	..... one who sends another <i>from</i> him.
frosent, <i>note</i>	x. 5	..... a person sent <i>from</i> another.
frothing, <i>note</i> ...	xxiii. 25	..... light and trifling conduct.
gardes	xxiii. 5	phylacteries hems which guard the edges of garments from unravelling. <i>Wrong</i>
gainbirth	xix. 28	regeneration.
gainrising	xxii. 23	resurrection.
good-fridai	xxvii. 62	day of the preparation.
gospeld	xi. 5	have the Gospel preached to them.
grootes	xviii. 28	pence groot, Dut. small sum of money.
groundworkes .	xxv. 34	foundation.
groundwrought.	vii. 25	founded.
hed bischop	xxvi. 58	high priest.
hedlong	viii. 32	steep precipitous.
hedpriests	ii. 4	chief priests.
helfier	v. 22	hell fire.
helimp	xxiii. 15	child of hell hell imp.
helpit	xviii. 9	..... γένναν, Gr.
bijndes	Mark i. 20	hired servants.
holigaf, <i>note</i> ...	ix. 13	..... holy gift ; holy tribute.
hoords	vi. 19	treasures.
hunderder	viii. 5	centurion captain of an hundred men.
in	iv. 4	by by means of. See Gen. xii. 3, Auth. Ver.
lawer	xxii. 35	lawyer.
lepernes	viii. 3	leprosy.
lernerd man	xiii. 52	scribe man of letters.
lowring	vi. 16	of a sad countenance gloomy ; like the sky before a storm.
marchandes, <i>note</i>	xxi. 12	..... tradesmen.
margarites	vii. 6	pearls μαργαρίτας, Gr.
meini	x. 25	them of his household a retinue of servants ; domestics.
meini, <i>note</i>	xx. 28	..... the οἱ πολλοί ; the many ; the multitude.
mercat	xxii. 5	merchandise market.
mete, half-yard	vi. 27	cubit half-yard measure.
moond	iv. 24	lunatick affected by influences of the moon.

CHEKE.	CH. VER.	AUTHORIZED VERSION.
nighth	xv. 8	draweth nigh.
noughti	xxi. 41	wicked
noughtili	xxi. 41	miserably
onwriting	xxii. 20	superscription.
orders	xv. 2	tradition
outborn, <i>note</i> ...	x. 18	foreign; not native.
outcalled, <i>note</i> .	xvi. 18	men of the church.
outpeopling	i. 17	carrying away
overslip	xxiii. 23	leave undone
perflight	v. 48	perfect.
plaied withal ...	ii. 16	mocked
prese, or preses .	xx. 29	multitude
resort	v. 1	multitudes
rid awai	xv. 39	sent away.
robri	xxiii. 25	extortion.
schires	xxiv. 30	tribes
scorned him ...	xxvii. 29	mocked him
silverlinges	xxvi. 15	pieces of silver
slaughter, <i>note</i> .	ix. 13	that which is slain for sacrifice.
slee	v. 21	kill
soulisch, <i>note</i> ...	xvi. 17	the natural man.
sower	xxv. 24	hard
speed	x. 13	peace
tablers	xxv. 27	exchangers
ten-citee	iv. 25	Decapolis.
tolbooth	ix. 9	receipt of custom
tollers	v. 46	publicans
traitor	xxvii. 3	which had betrayed
trutorn, <i>note</i> ...	x. 5	true turn; true rendering.
vnraieng	xxvii. 28	stripped.
vnstaid, <i>note</i> ...	xxiii. 25	unstayed; unsteady.
vnstaidnes	xxiii. 25	excess.
vprising	xxii. 23	resurrection.
waar	xxii. 4	fatlings
waites, <i>note</i> ...	xx. 3	weights; the sign of Libra.
week	xii. 20	flax
weltes	xxiii. 5	borders
welschmen, <i>note</i>	x. 18	foreign, not native; <i>extraneus</i> , Lat.
whelpes	xv. 26	dogs
while	i. 25	till.
wiseards	ii. 16	wise men

THE END.

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86 is go about both to see and land to meet
our freshman

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100 seeing that it was no boat

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